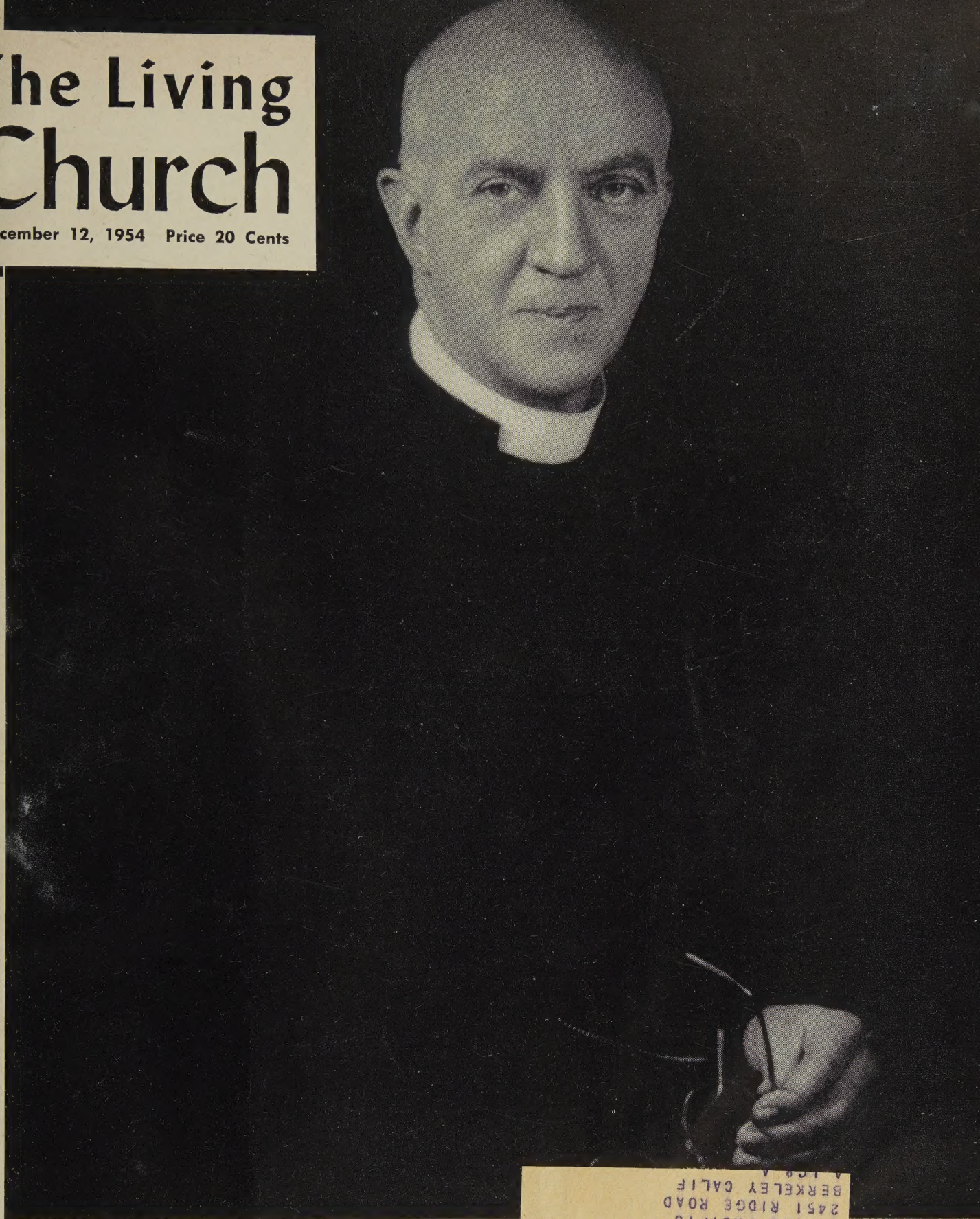


# The Living Church

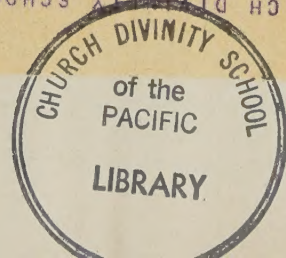
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**BISHOP HERON:** Retired to Christmas Farm [p. 6]

**THE CHURCH AND THE MILITARY**

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# Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Our Heritage of Holidays

ONE of the vivid memories of my childhood is the family Christmas tree, fully trimmed and surrounded by packages, and blazing with real lights. It always stood in the bay window of our upstairs playroom—still known as “the nursery.”

In my earliest years I thought Santa had trimmed the tree during the night. When I was older and had learned the secret of Santa, I was allowed to assist a little on Christmas Eve, to “help Santa” in surprising my two younger brothers. What weeks of secrets, and whisperings, and hiding of half-finished handicraft! And finally, to be awakened on Christmas morning, and compelled to wait a little longer out in the hall (while father lighted all the candles), and then to be allowed to enter and behold the glowing spectacle!

There was no electricity in our house, so the candles were real, placed in holders balanced by balls of clay. Father lighted them all for that first thrill, and stood by with a bucket while we enjoyed it. Then they were blown out carefully, and we were allowed to open our stockings, hung by the mantle. But only our stockings then. The mysterious boxes waited until after church.

Going to church first was an iron-clad family tradition: you couldn't look at your presents until you had been to church. The stockings were a preview, a permitted foretaste, and for the rest we might only guess and peek. So we all dressed and walked the mile to church, sitting together for the one service of the day, an eight o'clock Eucharist.

Home again for breakfast, after which came the long, delicious ritual of opening every present separately, admiring each one. It was a joy to each giver and receiver. Home-made gifts they were, for the most part, for we didn't have much money. But there was love and companionship over all, with the solid feeling that this was the Feast, and that we had kept it in the right way.

I still like to recall one droll tradition that lingered even after we were grown. We three boys always bought for father a cylindrical bar of Williams Shaving Soap. A small article, it was presented to father in a huge box, which turned out to have layer after layer of smaller boxes within, until the gift was discovered. He always played his part and

acted amazed, and we always roared with laughter.

This is my inheritance. I have tried to hand it on to my own children, as they are doing to theirs. But I find that a modern innovation in parishes has made it difficult to keep the rule of going to church before opening the gifts. It is the Midnight service. No matter how planned, or how early it may start, it still separates adults from children. Little children cannot be out so late. And parents who get to bed at 1:30 a.m. find it a strain to be jolly when the children waken early on Christmas Day. Church families in modern parishes will work it out somehow, but the ideal should stand: No Church, no Christmas. And best of all, keep the feast together.

There is an excellent filmstrip entitled “A Harvest from Holidays,” which shows a young couple coming back to their parents' home to keep the family traditions, and then starting the same customs in their own little home.

There are the usual seasonal customs: plum pudding, Easter eggs, tricks-or-treats (rapidly becoming, under wise community guidance, collections for others), and picnics on the Fourth. But family traditions are worth more than those of the world.

Family traditions are the hidden sinews which tie our lives together into families, unbreakable into the eternal years. And the greatest of these is to worship together, at each feast, as the center and core of it all—the thing which gives meaning to the rest. Holidays are “belonging to” days.

The dawning emphasis of our new Church school curriculum will be Christian home life. Teachers have a part in this. They can suggest ways of doing things together, to give meaning to each feast. Christmas especially is our opportunity. We can eliminate non-essentials that tire us, and blind us to the reality. We can add quiet times for stories full of Christmas happiness; planned sharing with someone less fortunate; candles in windows “for those who have no home”; carols sung by the whole family.

At Christmas teachers have a rare opportunity to help their pupils by guiding parents to find ways of making it a truly spiritual time. Parents of growing children are eager for help. We must not fail them.

## LETTERS

### Religion in the Armed Forces

The Strategic Air Command is known as the military organization which is the most effective military deterrent against Communism in the world today. SAC has the largest number of Air Force chaplains of any combat Air Force command. Its chaplains are found in more than two dozen dioceses of our Church within continental United States and in many overseas areas.

To provide ministrations of the Episcopal Church throughout this vast command there is one chaplain, Major Robert K. Gumm of the diocese of South Florida, at a base in England; and one chaplain, Capt. Alfred C. Arnold of the diocese of New Jersey, at a base in South Dakota. This means bluntly that except for one base in England and one base in South Dakota, there are not any uninterrupted ministrations for Episcopalians by chaplains of our Church in this most important and most far-flung Air Force command.

Why does SAC not have chaplains of our Church? The answer is found [in an advertisement] in the November 28th issue of *THE LIVING CHURCH* which advertises the urgent need for 35 chaplains.

The staff chaplain of this incomparably extensive command is Chaplain (Colonel) J. C. W. Linsley, a priest of the diocese of Indiana. Why doesn't he provide uninterrupted ministrations for Churchmen at least at his headquarters near Omaha? Because he is shepherd for all sorts of chaplains including clergymen of five kinds of Lutheran Churches, four varieties of Methodist Churches, four sorts of Presbyterian Churches . . . the Roman Catholic Church, and the Jewish organizations, etc.

As shepherd, the staff chaplain has to travel throughout the world.

Many clergy of our Church and of the Church of England are voluntarily and generously assisting in our program whenever geographical proximity of our bases and of our Churches allows. . . . The many sensible suggestions made in *THE LIVING CHURCH*, such as the recent ones by Lt. Gen. J. C. H. Lee, U.S. Army Retired, [L. C., November 21st] are helpful.

The facts of the situation show indisputably the immediate and urgent need for more chaplains of the Episcopal Church. (Col.) JOHN C. W. LINSLEY,  
Chaplain, U.S.A.F.,  
Staff Chaplain.

Omaha, Nebr.

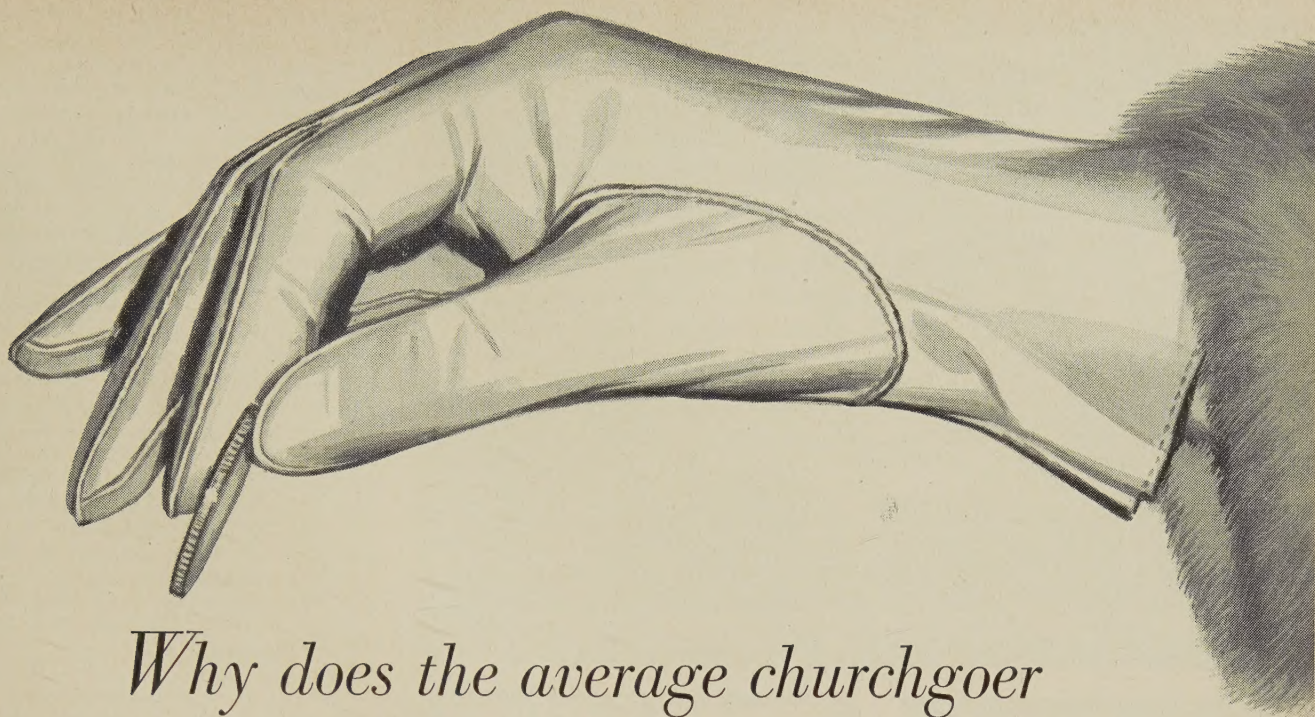
In 1952 knowing that there were only twenty-some Episcopal chaplains in the Navy, I volunteered for duty as a chaplain. Full of enthusiasm I reported to my first duty station, and began to search out Churchmen.

After two months I had compiled a roster of 28 Churchmen—this at a large Navy recruit training center. The same was true at a Marine Corps recruit depot. In six months at Parris Island, S. C., the roster numbered a little over one hundred men out of many thousand. For six months I covered three camps every Sunday with four or five communions at each camp.

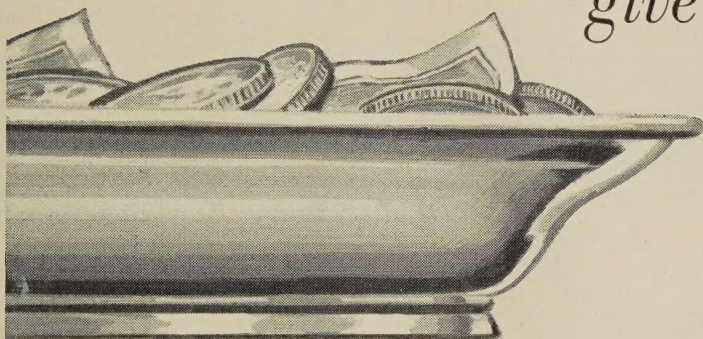
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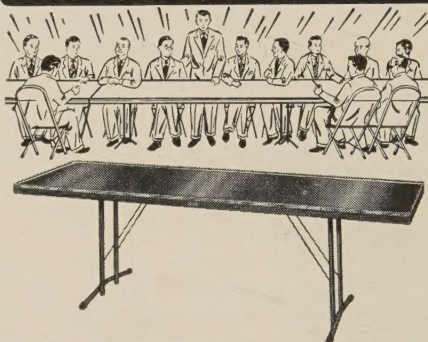


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## LETTERS

degradation of American servicemen in Japan, I have had two requests for the Sacrament of Penance and none for private communions. The only dog tag I have seen with "X" for religious preference has been my own. None of the men I have been able to contact were given war crosses or military Prayer Books before I came across them, and only three home town rectors have written notifying me of men from their parishes reporting under my spiritual care. . . .

At present I am with the Twelfth Marines (artillery) with three thousand men in one camp. I have been here a month and a half and know of four practicing Churchmen. . . . In addition to Church ministrations I am considered the Protestant chaplain and conduct the general service. The chapel is full (about 100 men) for this at 10. Then at 11 I celebrate the Eucharist for a few. . . . The fault lies, I feel certain, with St. Primus's Parish in Broadville, U.S.A.

(Rev.) PAUL E. TRAEUMER,  
Chaplain, U.S. Navy.

San Francisco, Calif.

Bishop Louttit's excellent report on his tour of overseas military posts [L. C. October 31st] concludes with his now familiar plea for more clergy of our Church to volunteer as military chaplains. Since I believe I possess all the qualifications required of chaplains, I take the plea to be directed (amongst others) at myself. I am not unmoved by these appeals, but I feel that the Church has no right to ask me to serve as a chaplain while it acquiesces in the present unsatisfactory conditions of service. I would like to suggest two steps:

(1) A military bishop should be consecrated to devote his full time to the pastoral care of our chaplains, and to representing our Church in Washington, where his episcopal office and title would carry authority and prestige. (The military authorities understand rank, and respect it.) If the right man were chosen—and he would have to be a bishop with real pastoral zeal, not just a "desk and dictaphone" prelate—he could be of immense help to the chaplains under him. Is it too much to ask that a Church which calls itself Episcopal should provide bishops for all its clergy?

(2) Acting through the military bishop, the Church should tactfully but firmly insist that our present classification of "Protestant" is wholly unsatisfactory. It is nonsense to suggest that every Episcopal serviceman can be provided with the ministrations of an Episcopal chaplain. But we could have a *recognized independent status*. We are a small body, true. But so are the Jews. They have their own chaplains: why can't we? It is no use blaming the military. The blame rests squarely upon our own Church authorities.

In asking the younger clergy to volunteer as chaplains under the present arrangements, the Church is asking us, virtually to abandon our priesthood in order to be swallowed up in a sea of pan-Protestantism. (Rev.) JOHN JAY HUGHES,  
Curate, Christ Church.

Newark, N. J.

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Departments

Table with 2 columns: Department Name and Count. Rows include BOOKS, CHANGES, DEATHS, DIOCESAN, EDITORIAL, EDUCATIONAL, INTERNATIONAL, LETTERS, SORTS, TALKS, U. S. A.

Things to Come

Two calendar tables for DECEMBER and JANUARY showing days of the week and dates.

December

- 3d Sunday in Advent.
Ember Day.
Ember Day.
Ember Day.
4th Sunday in Advent.
St. Thomas
Christmas Day.
St. Stephen.
St. John Evangelist.
Holy Innocents.

January

- Circumcision.
2d Sunday after Christmas.
Epiphany.
Special convention diocese of New Jersey for election of successor to the late Bishop Wallace John Gardner, Trinity Cathedral, Trenton.
1st Sunday after Epiphany.
2d Sunday after Epiphany.
Church and Economic Life Week, to 22d.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies. Member of the Associated Church Press.

SORTS AND CONDITIONS

FOR some weeks, I have been mulling over a newspaper clipping reporting a speech by Julian Huxley, the famous biologist and former director general of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), in which he traced the outlines of a new religion that he thinks is coming into being.

DR. HUXLEY, a member of a brilliant family that has always been critical of conventional religion, pointed to three revolutions that have had a profound impact on religious thinking in recent centuries—the Newtonian revolution in physics, the Darwinian revolution in biology, and the more recent "psycho-social revolution which [according to my Milwaukee Journal clipping] has expanded the knowledge of man and his affairs."

"THIS AGE is the first to have a reasonably full knowledge of its destiny; therefore we have the immense responsibility, and equally the opportunity to found the core of the new religion I am sure will emerge," he said.

THERE IS, perhaps, a certain 20th-century provincialism about the statement that "this age is the first to have a reasonably full knowledge of its destiny." Every age has regarded itself as fairly well briefed on this subject—whether with the sophistication of the ancient Greeks or the dogmatic certitude of the middle ages or the subtlety of the Orient. The only trouble is that other ages and other cultures have and may yet come up with different answers.

IT IS TRUE that Christianity has lost most of the details of its ancient cosmology. Heaven and hell are not where we thought they were, the various species apparently did not get created in the way the Bible describes, and a sophisticated scientist can easily make intellectual mincemeat of an unsophisticated religionist.

SO WE come down to Dr. Huxley's problem: Should a new religion be distilled out of 20th-century cosmology—a religion with the scientist as the prophet and the psychiatrist as the priest? Or could it be that Christianity's experience of losing its cosmology should be a warning to those who think that this is the right way to go about founding a religion?

THE CASE for Christianity is not (in reality it never was) the case for the accuracy of ancient science. The case for Christianity is rather its durability through the vicissitudes of many different cultures and prevailing philosophies. Christianity does not purport to proclaim all the truth there is. Rather, it asserts that God has by His own self-disclosure revealed to men the basic truths that they need to know to order their lives in accordance with His will.

INTELLECTUALLY speaking, this is a much humbler and more limited project

than Dr. Huxley's grand vision of a total explanation of the universe. It has about it the wisdom of maturity rather than the brashness of youth. Christian thinkers delight in exploring the universe with the scientists and do indeed construct a cosmology for themselves out of current scientific "revolutions." But it is a provisional sort of cosmology, with no trappings of absoluteness or final revelation, and when the time comes to move on to a new science we can pick up our small but solid package of eternal verities and march forward to the next stage of human knowledge.

THE POINT about dogma is very largely this: it concentrates and distills the great mass of religious beliefs and folkways and practices into that serviceable and time-tested minimum which we cannot do without. It does not purport to be a human discovery in the first place, but rather that which we believe, on the most solemn warranty and intense scrutiny, to be God's message to us. The trouble with the new religion-to-be, I suspect, is that it will have too many dogmas, and many of them are not relevant and some probably not true.

AT ROOT, however, the spiritual problem of the intellectual is not an intellectual problem, any more than the spiritual problem of a mechanic is a mechanical problem. The thing that he demands, the darling sin that he clutches to his bosom, is his delight in the amenities of his academic community. In an editorial, we recently touched on the thing that is happening to the atomic scientists, the breaking down of their academic integrity by the demands of the world. The intellectual does not want an old and common religion, he does not want to be instructed by his inferiors, he is scandalized by the brutal oppositions between religion and religion—the "you're a liar—you're another" of theological controversy. He does not want his religion revealed to him, he wants to discover it. But Christ tells him he must enter into the kingdom of heaven as a little child.

IT IS, of course, a well known fact that Christianity is making great headway in the intellectual community today. Together with the three intellectual revolutions that Dr. Huxley speaks of, there has been an amazingly bestial and intellectually incomprehensible political revolution. And when the academic world looks out the window it realizes that it cannot be saved by a little religion all its own. It has to know a faith that speaks to man's depths as well as his heights, that walks the slums and does not shrink from the battlefield, that knows no boundaries to compassion, that builds the edifice of redeemed humanity out of the very tissue of suffering and disease and poverty and death. That is where Christ is to be found, and if the intellectual does not look there, perhaps that is the reason why he has not found Him.

PETER DAY.



## EPISCOPATE

## Election for Successor

A special convention of the diocese of New Jersey for the election of a successor to the late Bishop Gardner, who died October 22d, has been called by the standing committee for January 8th, to be held in Trinity Cathedral, Trenton. The new diocesan will be the seventh to serve the diocese.

Bishop Banyard, Suffragan of New Jersey and the ecclesiastical authority since the death of Bishop Gardner, will preside at the special convention. Chairman of the standing committee is the Rev. William C. Heilman, of St. Simon's, Wildwood.

## Tractor for the Bishop

A farewell reception was given recently for Bishop Heron, Suffragan of Massachusetts, who was to retire on December 1st. He has passed his 68th birthday. The bishop was given a bound volume of letters from the clergy expressing their appreciation and good wishes, and a purse from the clergy.

It was suggested that the money be used to purchase a tractor for Bishop Heron's farm, called "Christmas Farm," where he lives with his family and does active farming.

Raymond Adams Heron, a native of Pennsylvania, has been Suffragan Bishop of Massachusetts since 1938. Before his consecration, he had served churches in other parts of the country, including St. Paul's Church, Chicago, 1916 to 1920; and St. Thomas', Menasha, Wis., 1920-1925. He was rector of Grace Church, Lawrence, Mass., 1925-1937, and was Archdeacon of Boston diocese and superintendent of the Episcopal City Mission in Boston, 1937-1938.

The Rev. Anson Phelps Stokes, Jr., was scheduled to be consecrated Bishop Coadjutor of Massachusetts December 4th. The request for a Bishop Coadjutor for the diocese was made by Bishop Nash at the diocesan convention May 4th [L. C., May 16th]. At that time the Bishop said "the extent of diocesan work now requires the full time and care of two bishops, and the coadjutor should be responsible in addition for the Archdeaconry of Boston and City Mission."

## Warehouse Church

The Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, returned to the United States November 19th, having made his first official visit to the continent since his appointment last year as Bishop-in-charge of the Episcopal churches in Europe. He left behind him in West Germany two major achievements—two new Episcopal Church parishes established in Munich and Frankfurt.

The Church of the Ascension, Munich, totally destroyed during the war, has been reorganized: "You don't destroy a parish by destroying a building," Bishop Keeler said. "Through the splendid work of Chaplain Eric Eastman (headquarters chaplain, Munich District, European Command) the reorganized church is meeting in a warehouse, with an active church school and an active and interested vestry."

The congregation of the newest European church, St. Christopher's in Frankfurt, shares a building with the Old Catholic parish of St. Willibrord. They have been organized under the leadership of Chaplain John Knight (862nd Engineering Aviation Battalion, European Command).

Bishop Keeler made official visits to the five main Episcopal churches in Europe in Paris, Nice, Geneva, Rome, and Florence, and paid friendly visits to the Reformed Church in Spain and the Lusitanian Church in Portugal. He held conferences with eight of the ten Episcopal Church chaplains now stationed in Europe.

Bishop Keeler paid special tribute to the American Pro-Cathedral in Paris and to its rector, the Very Rev. Sturgis L. Riddle [L. C., November 7th]. The church, he said, "has become a rallying point for Americans in Paris."

## CLERGY

## Finally, the Marian Mass

The Rev. Irwin St. John Tucker, priest in charge since 1927 of St. Stephen's Church, Chicago, was received into the Roman Catholic Church on November 28th. He was deposed by the Bishop of Chicago on November 30th under the provisions of Canon 60, Section One (which deals with renuncia-

tion of the ministry for reasons which do not affect moral character).

Mr. Tucker's wife, who has been seriously ill for some time, is a Roman Catholic.

Having resigned at St. Stephen's on November 1st, Mr. Tucker spent the next four weeks in study and preparation for his reception by Rome. "During that time," he says, "I became convinced that the Roman Catholic Church under the Sovereign Pontiff is the only hope for the world, and enlisted under that banner without misgivings or mental reservations."

He also said, "This action on my part was largely the result of the five great religious gatherings in the midwest this summer: the Catholic Congress, the Anglican Congress, the Ecumenical Institutes, the World Council of Churches, and finally the Marian Mass."

Mr. Tucker is 68, the age at which a priest of the Episcopal Church is eligible for retirement with pension.

Besides ministering to his parish, Mr. Tucker has written a number of books, including *The Quest of the Sangre de Cristo*, *Friar Tuck's Breviary*, and *Out of the Hell-Box*.

He was a Chicago newspaperman at one time.

## NCC

## Subways, Crowds, New Site

By PETER DAY

After a brief flurry of opposing speeches, the General Assembly of the National Council of Churches accepted the action of the General Board [L. C., September 26th] in selecting New York as the site of the NCC's headquarters. The action came on the second day of the sessions of the Assembly, held in Boston, November 29th to December 3d. Action was taken on both the second and third days of the Assembly.

The matter had apparently been settled on November 30th, but was brought back to the floor for further debate on the afternoon of December 1st. After considerable discussion the Assembly accepted a resolution presented by the Rev. A. Dale Fiers emphasizing to the Assembly that the time had come "to transcend our differences and manifest our fundamental unity" and expressing ap-

**TUNING IN:** ¶Third Sunday in Advent is this year followed by the Advent Ember Days—the Wednesday, Friday, and Saturday after December 13th. Ember Days are days "on which the Church requires such a measure of abstinence as

is more especially suited to extraordinary acts and exercises of devotion." (This is usually interpreted to mean abstinence from flesh meat.) The Ember Days are also days of prayer for those about to be ordained to the Sacred Ministry.





BOSTON GENERAL ASSEMBLY'S OPENING PROCESSION  
*Without grass-roots nourishment, heads will droop.*

RNS

approval of the choice of New York as headquarters. The resolution was passed by a unanimous standing vote amidst applause.

Strong sentiment in the Assembly for a midwestern location was reflected in the action of the Cleveland meeting in 1950 requesting the General Board to appoint a committee "widely representative both denominationally and geographically" to consider the possibility of locating the headquarters in an area "reasonably adjacent to the population center of the United States."

Although sovereignty in the Council resides in the 300-member Assembly, its own by-laws provide that the location of the headquarters shall be the responsibility of the smaller General Board. Thus a situation arose comparable to that of a business corporation when the board of directors insists on taking an action that displeases much of the rank and file of the corporate membership.

The committee report, presented by the Rev. Edwin T. Dahlberg, chairman, as completed action for information only, stressed the primary importance of a location close to the headquarters of as many member Churches as possible.

Maps showed the advantages of New York in relation to access to media of mass communication, proximity to other national and international religious organizations, national and international secular organizations — in education, commerce and industry, labor, women's organizations, the United Nations, etc. One advantage of Chicago was proximity to the center of Church population. This is believed to be somewhere in southeastern Illinois, not far from the center of general population (Richland County, Ill.). Another advantage of Chicago was ease of transportation for

both persons and mail and freight, with corollary ease of field contacts and service as well as broader geographical participation in the policy-making of the Council.

Eight of the committee's ten members had voted for the New York location. Discussion at Boston Assembly on November 29th was touched off by the Rev. A. C. McGiffert, Congregationist, one of the two minority members.

He urged that the Assembly express its disapproval of the General Board's decision, "break the vicious circle of the General Board's thinking" and come up with a "decision for the Christian people of the country," in a long statement which interpreted the issue as between stagnation and progress. He said:

"The decision of the General Board to locate headquarters in New York City sent a shiver of dismay and apprehension through the Christian people who live west of the Alleghenies. They are asking themselves what can be done to rebuild a confidence in the good judgment of the General Board, which its decision to locate in New York undermined.

"The decision for New York rests upon a false assumption regarding the nature of the National Council and its functions in relation to the life and work of the denominations. . . .

"The NCC is a council of the total life of the denominations. That means general denominational executives, denominational functional boards; that means area and state units of the denominations; that means also local churches, 145,000 of them and 31,000,000 lay members. The latter do not have direct responsibility for program and policy decisions which the denominations are called upon to make about the Council, but the vitality of the denominational participants depends on acceptance of ecumenical responsibility by the state, area and local units. A denomination has roots as well as heads. Without grass-roots nourishment, even denominational heads will droop.

"The General Board also makes a great deal of the point that National Council Headquarters must be in proximity to denominations' headquarters. . . . At the present time, 29% of the denomination offices are located within the New York 'daily-contact' orbit [Episcopal Church headquarters are at 281 4th Ave., New York City]; 71% of national denominational offices are outside this orbit.

"The thinking of the General Board is circular. The National Council, it argues, must not move because it has to be near a small, familiar cluster of denomination offices and officials. Denominations in turn must not move because they have to be near the National Council. What a kind of tail-chasing thinking! The National Council has a superb chance to break the vicious circle."

Bishop Sherrill, Presiding Bishop of the Episcopal Church, replying, said, "Let's not get into forensics. To choose New York is not necessarily static, and to choose Chicago is not necessarily progressive. Not everybody west of the Mississippi is shivering with apprehension at this decision."

Bishop Sherrill added, "The main point is that we are a Council of Churches." If the headquarters of a majority of the Churches were in Denver, he said, the NCC should have its headquarters in Denver. Since the greatest concentration of such headquarters was in New York, that was where the NCC ought to be.

The Rev. Henry M. Bullock, Methodist, of Nashville, Tenn., raised the question whether the NCC ought to be run by the denominational headquarters of the member Churches. He said that

### Straight Face, Bent Bride

A line in one of the hymns printed at the back of the NCC program: "Bend our bride to thy control." Bishop Nash of Massachusetts complimented the Delegates to the Life and Work division for singing it with a straight face.

he was not necessarily opposed to New York, but that he did not want New York chosen for the wrong reason. The Council should be run by its own boards and committees, not by "off-the-record, informal consultation" with Church executives. "It is a serious misstatement to say that the Council's work depends on day by day consultation with denominational headquarters," he concluded.

Speaking for the upholding of the decision, the Rev. James E. Wagner, Evangelical and Reformed, of Philadelphia, said: "I don't like New York. I don't like the subways or the taxicabs or the crowds or a lot of other things about the city. But I don't think we should call in question the integrity and vision of those who chose New



York." He said that the decision was made, after careful study, with a sincere effort to find the best place, and he believes that it should be upheld.

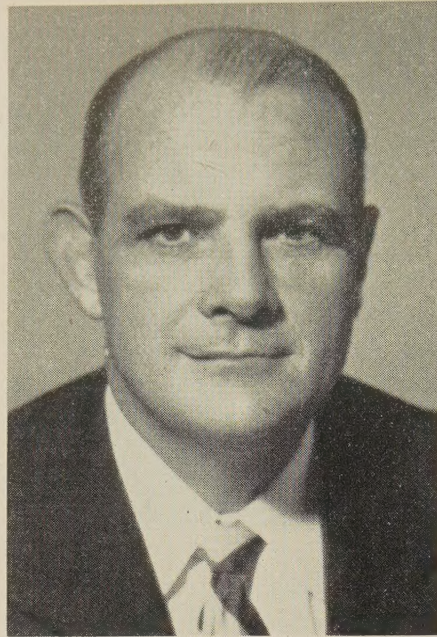
At this point, the acceptance of the committee's report was put to a vote by Dr. Hermann N. Morse, presiding, and carried by a clear majority, in spite of a goodly proportion of robust "nays."

## Biblical Approach

The Rev. Eugene Carson Blake, stated clerk (chief executive officer) of the Presbyterian Church in the USA, was elected president of the National Council of Churches by the General Assembly on December 2d. Dr. Blake is the third president, succeeding Bishop Sherrill, Episcopalian, and Bishop William C. Martin, Methodist.

Dr. Blake, a husky former football star at Princeton, is 48 years old. Before becoming stated clerk, he was the pastor of Pasadena Presbyterian Church, Pasadena, Calif., with a membership of more than 4,000 and a varied ministry of pastoral care, education, evangelism, mission work, radio ministry, and other phases of Christian service.

In an address on "The Strategy of the Churches in Christian Life and Work" at the meeting of the Life and Work Division at the Assembly, Dr. Blake made a forceful plea for a more theological and more biblical approach to the political, economic, social, and other problems which are that division's subject matter. In the past, he said, there had been an emphasis on technical competence in these various fields which needed to be balanced by an equal com-



Blackstone

DR. BLAKE  
*First, where are we going?*

mittee of reference and counsel, which deals with all the topics that come to the Assembly without prior screening and discussion by agencies or divisions of the NCC. He is chairman of the Council's Washington office committee and a member of the Policy and Strategy Committee, Study and Adjustment Committee, and Committee on the Maintenance of American Freedom. He has also been active in the World Council of Churches and in many other religious agencies. The general public probably knows him best as master of ceremonies of a "religious variety show" entitled *Frontiers of Faith*, televised each Sunday afternoon over a 72-station NBC hookup.

Before entering the ministry, he served as a missionary teacher in Lahore, India, under a short term appointment. He studied at the theological college of the Church of Scotland at the University of Edinburgh before returning to the United States and entering Princeton Theological Seminary, from which he graduated with the degree of Bachelor of Theology in 1932. He holds half-a-dozen honorary doctorates from various colleges and universities.

Dr. and Mrs. Blake make their home in Philadelphia, where he roots for his home town St. Louis Cardinals at baseball games.

## Spiritual Health Survey

A survey of the "spiritual health" of the United States was presented at the Assembly in a 6500 word document which gave both a credit and debit side to the matter.

In summary, the "spiritual health" was reported better than it has ever

been — but with room for improvement. The survey was prepared by the Rev. Dr. Roy G. Ross, general secretary of the NCC, and the Rev. Dr. Roswell P. Barnes, associate general secretary of the NCC.

On the credit side of the survey, it was found that Church membership had reached new high levels, contributions were soaring to new peaks, financial contributions of members were on the increase, and a "tidal wave of children had engulfed our Sunday schools." Other improvements noted were:

(1) Increasing evidence that the churches were becoming more sensitive to social issues involving moral, ethical, and spiritual values.

(2) A more active sharing by lay persons in the policy-making areas of church work.

(3) Decided improvement in the "religious morale" of churchgoers through an awareness of belonging to a "vast worldwide enterprise."

(4) The supplanting by interchurch coöperation of "isolation and fragmentation."

The major deficiency on the debit side of the ledger was listed as the problem of race relations.

In this regard, the survey pointed out, according to the *New York Times*, that five of the constituent denominations of the NCC were separated from other bodies "not because of important differences in doctrine or policy, but because of race."

These are the National Baptist Convention of America, the National Baptist Convention, U.S.A., Inc., the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church. The Methodist Church itself has a segregated division known as the Central Jurisdiction.

In conclusion, the survey warned against a tendency to become "content with ourselves" and urged churchgoers to "guard against a confidence derived from prosperity as measured by the standards of contemporary American society." "Popular success," it observed, "is a great spiritual hazard."

## Elections

A number of Episcopalians were among those elected to head committees at the NCC General Assembly.

B. E. Hutchinson, Detroit layman, was elected vice president at large (one of 12). Episcopalians elected chairmen of general committees (those related to the General Board or General Assembly): Charles R. Hook, Middletown, Ohio, one of two co-chairmen of Business and Finance; Charles H. Tuttle, New York, Legal Committee.

Bishop Sherrill is chairman of a spe-

## Anglicans Advance

In news release and official documents, the National Council of Churches now describes itself as composed of "thirty communions — Protestant, Orthodox, and Anglican" thus marking a significant advance in its relations with the Episcopal Church. Formerly "Protestant and Orthodox" has been used to describe member Churches, and at times merely "Protestant" has turned up.

petence in theology. Without sound theological grounding, even such subjects as worship and Church architecture can degenerate into estheticism. Advice on economic matters can be practical and yet be unChristian. He deplored criticism of the World Council of Churches for concentrating on eschatology (the doctrine of the last things); for, said Dr. Blake, "Unless we know where we are going, how can we choose the practical road to get there?"

At the Boston Assembly, Dr. Blake was the chairman of the important com-



cial committee on the Maintenance of American Freedom.

Noteworthy elections were those of chairmen of major divisions of the NCC:

Life and Work, Mrs. Douglas Horton, a Congregational Christian, from New York; Christian Education, the Rev. Paul Calvin Payne, Presbyterian, U.S.A., Philadelphia; Foreign Missions, the Rev. Eugene L. Smith, Methodist, New York; Home Missions, Rev. Purdy E. Deitz, Evangelical and Reformed, St. Louis.

Other elections of special interest: Ralph M. Arkush, prominent Russian Orthodox layman, recording secretary; Bishop D. Ward Nichols of New York, of the African Methodist Episcopal Church, vice chairman of the General Board.

## Triennial

The General Assembly of the National Council of Churches voted in Boston to meet triennially hereafter. Formerly Assembly meetings were held biennially. The decision was accepted by an overwhelming majority of the Assembly although there were a few speakers against it.

## CONTESTS

### Religious Photography

A Church-wide religious photography contest will be held from January 15 to April 30, 1955. Sponsored by the division of public relations of National Council, it will be open to both amateur and professional photographers. Any subjects showing the life of the Church will be acceptable. Two \$100 awards will be offered, one for professional and one for amateur photographers.

## PUBLIC AFFAIRS

### Burial in Home Town

Funeral services for William W. Remington, a Federal prisoner who died November 24th of injuries given him by fellow prisoners at the prison in Lewisburg, Pa., were conducted November 27th at St. Elizabeth's Church, Ridgewood, N. J.

Mr. Remington, who had been convicted at a trial in New York of falsely denying under oath that he had passed government secrets to a Communist spy ring, attended St. Elizabeth's Church as a boy. The church is three blocks from the home of Mr. Remington's parents.

**TUNING IN:** Church Assembly — National Assembly of the Church of England — is analogous to General Convention in the American Church, but there are important differences. Church Assembly consists of three houses — a House of Bish-

## POLYNESIA

### Apostle in the South Seas

Golden jubilee services were held recently at the Church of the Holy Redeemer in Levuka, the old capital of Fiji.

The Bishop in Polynesia, who had just returned from the U. S., attended the services. Opened in 1904, Holy Redeemer was the first permanent church built by the Anglican Communion in the South Seas. It was built by the Ven. William E. Floyd, who was known as the "apostle of the Anglican Communion in the South Seas."

Archdeacon Floyd came to Levuka in 1870, and for some years was the only Anglican priest in the South Seas. He built three churches in all, two of them temporary. Much of his work was with people brought to Fiji from India under an indenture system to work in canefields. Having left their caste system and their religion in leaving India, these exiles were in a sorry state when Archdeacon Floyd's attention was drawn to them.

Anglican work is confined to the northern islands of the Fiji group. It is now being reorganized, consolidating its school work and setting out new lines of evangelism.

The Church of the Holy Redeemer is known to American chaplains of units which were in Fiji during the war, since a chaplains' conference was held there in 1943.



HOLY REDEEMER, LEVUKA  
Fifty years in Fiji.

## ENGLAND

### Advice to Her Majesty

*By the Rev. Canon C. B. MORTLOCK*

The method by which bishops in the Church of England are appointed by the sovereign on the advice of the Prime Minister has long been a matter of controversy within that branch of the Anglican Communion. Attempts have been made, without much success, to air it in the Church Assembly.<sup>1</sup> At the recent autumn session C. L. Berry, a layman who had raised the matter before, was rewarded for his persistency with a two day debate which insured full houses and a large attendance in the public galleries.

Mr. Berry moved "that in the opinion of the Assembly the present procedure should be so changed that all appointments to bishoprics and deaneries now made by the Sovereign on the advice of the Prime Minister be made to Her Majesty on the advice of such ecclesiastical persons as are members of Her Majesty's most honourable Privy Council."

The Archbishop of Canterbury, who presided, pointed out that the Prime Minister never acted until he had received the recommendation of the Archbishop of Canterbury. Dr. Fisher also alluded to his "veto" which he had never been required to use. He was understood to allude to the power to refuse consecration in the event of an unsuitable nomination.

The Earl of Selborne made a considerable impression in a speech in which he said the present system stretched back to Saxon times and had worked efficiently. The Prime Minister was free to seek advice in any quarter and always had the fullest consultation with the Primate. He moved an amendment to the effect that since the system might be open to grave objection in principle and had not always worked well in the past it should be modified by general agreement.

The Archbishop of York said the system was impossible to defend in principle which was not affected by the great care that was taken. He moved a further variation of the motion but the Bishop of London objected to the words "in principle." He spoke as a bishop who had had experience of episcopal appointment by election as Archbishop of Brisbane, Australia, and who upheld the present method.

In the end the Assembly resolved that "the present system is open to objection and should be modified."

ops, a House of Clergy, and a House of Laity; it meets, normally, three times a year; and women are eligible to membership in the House of Laity. Such of its proposals as are approved by Parliament become the law of the Church.



# Should the Armed Forces Have Their Own Bishop?

Or can the Church solve its military problems  
without such leadership?

By the Rt. Rev. Henry Irving Louttit

Bishop of South Florida

Chairman of the Armed Forces Division, National Council

**S**HOULD the House of Bishops elect a suffragan bishop<sup>1</sup> for the armed forces? Actually and ultimately only the House itself can answer that question, for the canonical responsibility is laid upon them. Article II, Section 7, of the Constitution states:

"It shall be lawful for the House of Bishops to elect a Suffragan Bishop who, under the direction of the Presiding Bishop, shall be in charge of the work of those chaplains in the Armed Forces of the United States who are ordained ministers of this Church."

But the Episcopal Church being what it is, we who believe most strongly in apostolic succession and the consequent gifts of the Holy Spirit bestowed in the laying on of hands (whether in confirmation, ordination, or consecration) will in all likelihood continue to be vociferous in advising the Holy Spirit how, in our opinion, He should guide. And that is as it should be, because His guidance is not limited to those in episcopal orders. We have, in fact, not a monarchical but a democratic episcopate.

Those who desire a bishop for the armed forces advance these reasons for such action:

(1) It is argued that in dealing with the "brass" of the armed forces it is necessary to have rank in the Church, and that a bishop has that rank and consequently will be able to deal more effectively with officers in the Army, Navy, Air Force, and Marines.

(2) Many believe that such a bishop would allow a better opportunity for

chaplains to present candidates for confirmation. It is suggested that a regular schedule might be worked out on an annual basis so the bishop for the armed forces could make regular visitations to all of the chaplains.

(3) Similarly, it is urged that having a bishop so designated would make it easier to recruit and process candidates for holy orders.

(4) To have a bishop serving the armed forces would be to many a symbol of the importance of military service in general, and of the chaplaincy in particular.

(5) Some chaplains argue that they are in need of an ecclesiastical authority both for the chaplains and for military personnel.

(6) Finally, not a few chaplains deem such a bishop would be in fact a Father in God, a chief pastor for the priests of our Church who are serving as chaplains on active duty with the armed services.

(The only canvass of all the chaplains, made by the present writer before the meeting of the House of Bishops in El Paso, showed the chaplains evenly divided on the subject: one half wanted a suffragan for the armed forces, the other half did not.)

Lest there be any misunderstanding it should be noted in passing that our present system approximates that used by the Roman Catholic Church in serving its chaplains. Their armed forces division is called the Military Ordinariate. No one thinks, I assume, that the ordinary for the military, Cardinal Spellman, has responsibilities limited to that one area,

nor that those members or priests of his church in service are his chief responsibility. So Bishop Griffin, his auxiliary bishop, is his aid and assistant in all his manifold responsibilities. It is quite true that Bishop Arnold, the retired Chief of Chaplains of the Army, is on the staff of the Military Ordinariate and serves wholly with the military, mainly in administering confirmation.

Were the Armed Forces Division of our Church seeking prestige we might well recommend that a suffragan bishop be consecrated, for our function would remain the same while we should have a bishop as executive secretary instead of one in the orders of priest. It should also be stated that (although at the last meeting of the Armed Forces Division a resolution to recommend to the House of Bishops that a Suffragan for the Armed Forces be elected was defeated) this article represents the views of the author and is not to be mistaken as the official view of the Armed Forces Division.

Considering the arguments in favor of a bishop for the armed forces, this much must be said:

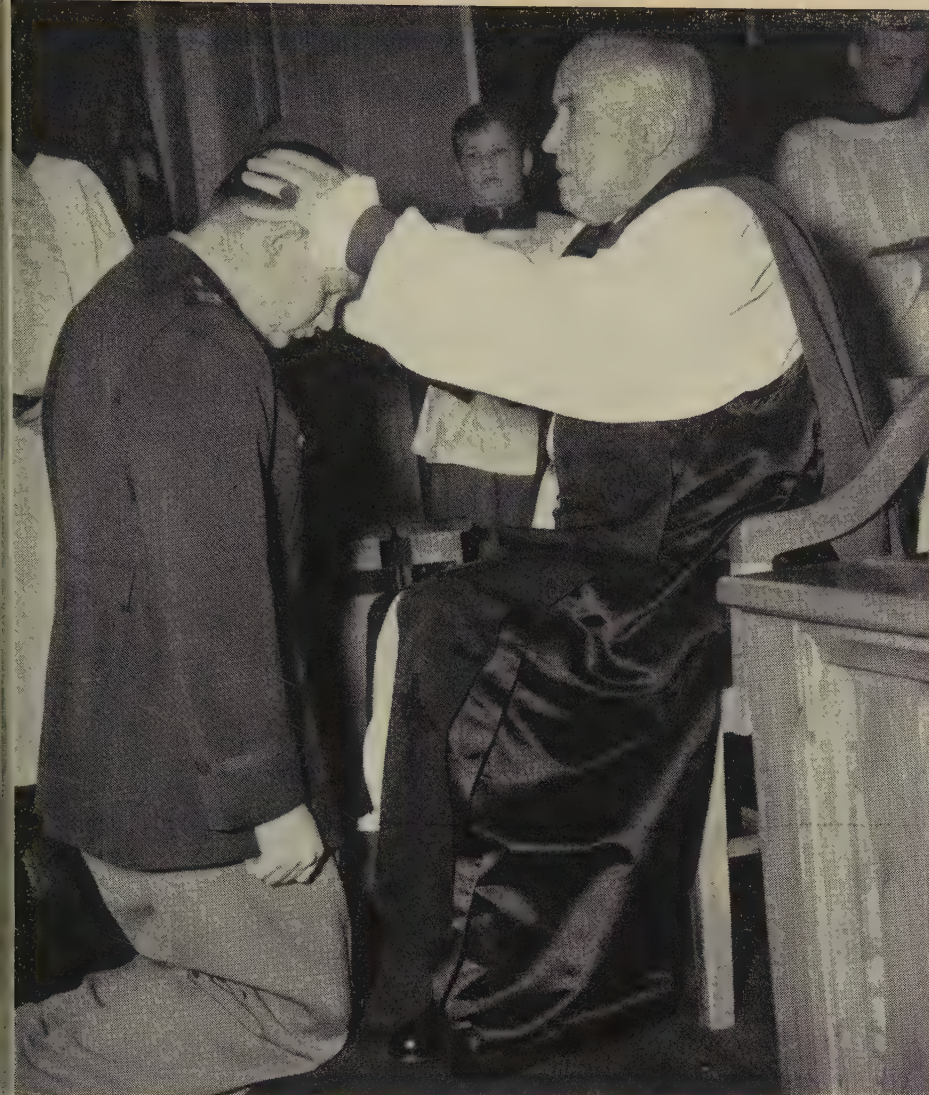
(1) To elect a bishop simply because his rank would impress officers in the armed services, is, to speak bluntly, a prostitution of the office of a bishop. It would be a far cry from consecrating a successor to the apostles, a pastor-pastor, a "servant of the servants of God," to choose a man to impress generals and admirals.

(2) In regard to the possibility of such a bishop having a visitation schedule for confirmation, any diocesan with

**TUNING IN:** ¶A suffragan bishop is one who works under the bishop of a diocese or missionary district as his assistant. He is in every sense of the word a bishop, but may exercise his episcopal functions only as his diocesan directs, going where

he is sent, to perform confirmations, ordinations, etc. He may not, in the American Church, be the rector of a parish, and he has no jurisdiction in the strict sense of the word, though he may have certain delegated responsibilities. Suffragan





THE BISHOP OF MINNESOTA IN GERMANY\*  
Twice a year, counseling and confirmation.

U.S. Army

approximately a hundred clergy knows how exceedingly difficult it would be to make a visitation schedule that necessitated traveling practically the entire world. Add to that the fact that constant transfers of both chaplains and military personnel make it impossible for any chaplain to plan six months in advance, and you see how visionary such a suggestion is—not to mention the exorbitant cost of traveling on such a visitation schedule.

Moreover, in accordance with both canons and tradition, no bishop has a right to invade the jurisdiction of another, except on his express invitation. Consequently, a suffragan bishop for the Armed Forces would be dependent on the invitation of the host of bishops serving in the United States and its possessions, the British Isles, the Philippines, Japan, Korea, and the West Indies, not to mention the Bishop of Gibraltar, the old Catholic Bishops in Europe, and any Polish National Cath-

olic Bishops also serving on that continent.

(3) The argument that a bishop for the armed forces would serve to make easier the processing of possible candidates for the ministry is based on the lack of knowledge of the canons which state that no man can be admitted as a postulant save in a diocese. The only difference under such an arrangement would be that the suffragan bishop would have to refer the man back to his home diocese, or some diocese that he could make his canonical home, instead of the chaplain doing so as he does now.

(4) It is easy to sympathize with the desire of chaplains to have their most valuable work recognized by the consecration of a bishop to serve their needs. However, this seems largely an argument in favor of additional prestige, and if one is not mistaken, pride is still a sin.

\*Bishop Keeler confirms Capt. Thomas H. McBryde, judge advocate, at Patch Bks. Vaihingen, Germany [see also p. 6].

(5) Some five years ago a group of chaplains assured the author that their real need was for some ecclesiastical authority. It was stated in the meeting that many military personnel, especially those in the regular services, had no real canonical residence because they had been confirmed on some army, navy, or air force post. As a result, they claimed, they never knew what to do when the necessity for judgments under the marriage canons arose. At that time they were assured, and immediately a letter was sent to all of the other chaplains on active duty assuring them, that the present chairman of the Armed Forces Division would be more than happy to give judgment in all cases where the parties concerned did not have a canonical residence. In the five years since one letter on the subject has been received by the Armed Forces Division.

(6) One can indeed sympathize with chaplains, out of accustomed parish life, away from their own dioceses, and working amid many who are not sympathetic to our Church, feeling the need for a Father in God, a pastor to whom to turn. And yet one must wonder; if the "father-son" relationship does not exist between the chaplain and his present bishop, would such a relationship be generated between him and a bishop whom in all likelihood he would never have seen and could of necessity see very seldom. Further, this would work a definite hardship on the reserves on active duty, for to them canonical connection with some diocese is of the utmost importance in aiding them to secure a civilian charge after their active duty is completed. In my own experience and in the experience of most chaplains every bishop of our Church is ready and willing and available for fatherly counsel and advice, and for that matter, for simple friendship. In every case of which I have heard, the slightest initiative of the chaplain assures every evidence of diocesan hospitality, invitations to diocesan convention, clergy conferences, and to clergy retreats. For that matter, every priest and every congregation, to the best of my knowledge, rejoices to extend the right hand of fellowship to clergy and Churchpeople away from home and on active duty in a military establishment. Those of us who have served in the military forces have found ourselves always welcome to the family of God in local congregations.

It should be noted also that the proponents for a suffragan bishop for the armed forces are generally agreed that the task as they conceive it would require a man in full physical vigor, and generally it is stated that he should be between the ages of 40 and 50, certainly

(Continued on page 23)

bishops are to be distinguished from coadjutor bishops, who are also assistant bishops; but a coadjutor is an assistant who will automatically succeed the bishop under whom he works, when he resigns or dies. And, even while he is working under

the bishop he is to succeed, a coadjutor has jurisdiction over a clearly defined area of the diocese, in which he is to all intents and purposes the bishop. There can naturally be only one coadjutor in a diocese at one time.



## Who Feeds the Sheep?

THE CHAIRMAN of the Armed Forces Division of the National Council, Bishop Louttit of South Florida, has graciously met our request for a statement of his views on the question of a bishop for the armed forces with an article which is published in this issue. We particularly appreciate Bishop Louttit's courtesy and courage in speaking so boldly and frankly on a controversial subject because to do so lays him open to abuse from those who feel strongly on the opposite side of the question.

It is rather unfortunate that the constitutional action clearing the way for the election of a military bishop was such as to make him a suffragan instead of a missionary bishop. A suffragan is a bishop without jurisdiction, who has only such duties as are assigned to him by his diocesan; he confirms or ordains only on orders from his superior, and is not expected to originate policy or make decisions.

If a bishop for the armed forces is merely to travel around as an executive secretary in bishop's orders, he would undoubtedly be useful as long as his legs held out, but the question would not have the urgency that it does in many Churchmen's minds today. And, as Bishop Louttit points out, the suggestion that such a ministry would solve any large problems seems to attach a strange and unrealistic force to the mere word, "Bishop."

What many Churchpeople desire, however, is something quite different. They hope that a suffragan bishopric might be a stepping stone toward the goal, but the real objective is to have a bishop for the armed forces with mission and jurisdiction. The jurisdiction is, as it is everywhere, only incidental to the mission; and the mission is the mission of Jesus Christ: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

The mission of the Church is the mission of every member of the Church. Yet it is uniquely the mission of the bishop, who is endowed by Christ through the Church with responsibility for the whole flock within his area. He alone has the authority to ordain and send priests to their labors. He, as the minister of confirmation, completes the initiation of each Church member. He is especially charged with the duty of seeking and saving the lost, of planting the Church where it needs to be planted, of unifying

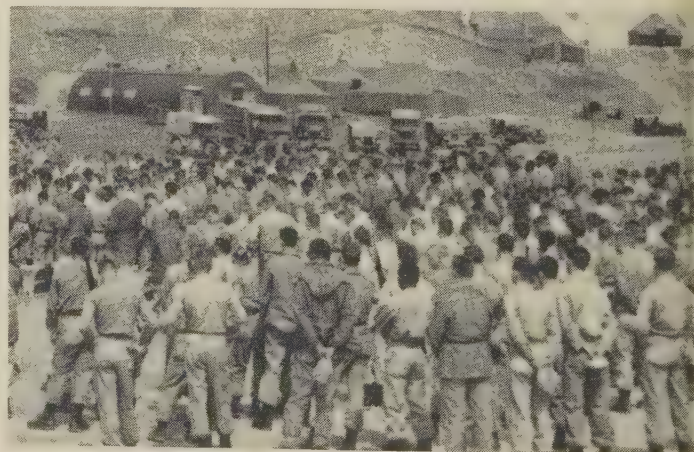
and coördinating the entire strategy of the forces of Christ. In association with his brother bishops, he participates in planning for the spiritual needs of the whole world.

Now, to look at the situation realistically, what is the condition of Church life among the armed forces today? We can think of no more accurate description than a few lines from Milton's *Lycidas*:

"The hungry sheep look up, and are not fed,  
But, swoln with wind and the rank mist they draw,  
Rot inwardly, and foul contagion spread;  
Besides what the grim Wolf with privy paw  
Daily devours apace, and nothing said."

The cure of souls, the "mission" and "jurisdiction" exercised among the armed forces today, is the responsibility of the United States government. To the very best of its ability, the government makes provision for the spiritual needs of the servicemen. But one thing that the government has been unable to do is a sample of its many limitations as a father-in-God: it has been unable to secure enough priests to undertake chaplaincy service, and the work of the Episcopal Church among servicemen is somewhere between 25% and 33% undermanned. In any diocese, this would be a desperate situation, and the diocese would take years to recover from it.

Many, but not all, of the military posts of the world are technically within the jurisdiction of some Anglican bishop. This is the great stumbling block for the setting up of a military jurisdiction — that it might create a double jurisdictional situation in many dioceses and missionary districts. Would a military bishop have the right to intrude into the jurisdiction of another bishop to serve the military personnel within his geographical frontiers? Tech-



U. S. SERVICEMEN  
*A bishop has a heart.*

U.S. Marine Corps



nically, he would not. So the hungry sheep look up and are not fed, for there are probably not a dozen American military posts in the world into which the Bishop of the place would come without a special invitation.

There is a curious attitude of deep defeatism toward the whole problem, exemplified by the statement that "the number of Episcopal chaplains is limited by law." What Bishop Louttit means is that the number of chaplains whose salaries the government will pay is limited by law. During World War I, there were, in addition to the 132 chaplains paid for by the government, 172 chaplains whose stipends were paid by the Church. The War Commission of those days stated its duties in these words:

"Many camps and posts, great and small, both of the Army and Navy, are placed in or near towns and parishes whose clergy are unable to meet the spiritual demands. In many camps there are no chaplains of our Church. *It is clearly the duty of the Church*, through the Commission, to reinforce these plans so far as military discipline allows with the services of the clergy, so that the men may have personal touch and pastoral care in harmony with their traditions."

THE Church's clear duty has apparently changed in the interim; we now take it for granted that many Churchmen will be lost from the Church's sight for the entire period of their military service.

What does a bishop have that a Commission doesn't have? — a heart. We mean no disrespect to Bishop Louttit, or to any individual past or present on the Armed Forces Commission. But their hearts are where their work is, which is in their several dioceses. The commandment, "Feed my sheep," is a personal commandment, and no committee or commission can maintain indefinitely the pastoral passion that is needed to carry forward the mission of Christ.

In comment upon the six points mentioned by Bishop Louttit in his articles, we would say:

(1) We agree completely with Bishop Louttit that "brass" is the last thing that is to be desired in the situation.

(2) The Bishop as a confirming machine is certainly not the answer. But a bishop who will see to it that the sacrament of confirmation is available to servicemen (whether at his own hands or those of the local diocesan or those of a visiting bishop) is badly needed. Under the present set-up, visiting bishops are all too frequently captured by the high-ranking military and do not have time for confirmation. Indeed, they may not even know about available candidates.

(3) A bishop with jurisdiction would be able to recruit and process candidates for Holy Orders.

(4) The Bishop as a symbol would be meaningless except in the strict Church sense of the word symbol — *i.e.*, one who accomplishes what he represents. If he made Christ and His Church important

to Christian souls in the armed forces he would be an effectual symbol.

(5) The need of an ecclesiastical authority is exemplified, among other things, by the depositions of chaplains that take place from time to time. The home bishop has sufficed so far to chop off heads, but possibly some depositions could have been avoided. As far as discipline under the marriage canon is concerned, those living outside the law probably feel little compulsion to put themselves under the law. Somehow we doubt that there was only one marriage case in five years among Episcopalian permanent military personnel.

(6) As to the question of a Father in God, we have touched on some aspects of the pastoral needs of the armed forces in our earlier paragraphs. At this point we may add that a Father in God is not merely a kindly oldster with a broad and sympathetic shoulder but one who knows the ins and outs of the situation, asks embarrassing questions, administers discipline in case of need, and speaks with authority as well as compassion.

On the question of the age of the military bishop, we may note that the Bishop of the Pacific is 53 and the Bishop of the Atlantic is 67, and both bishops still seem able to move around quite vigorously.

Such a bishop should undoubtedly be consecrated fairly young, but we do not think that his travel schedule would actually be any more gruelling than that of the average diocesan bishop. Most bishops travel practically incessantly, and the military bishop would face few travel difficulties that some other bishop does not have to cope with.

The number of bishops currently related to "281," not counting assistant bishops and Church executives, is 27 — 12 domestic, 5 extracontinental, and 10 overseas. Even if Bishop Louttit's *reductio ad absurdum* were carried out to the ultimate absurdity, there would only be five more! However, the college students, the Woman's Auxiliary, the laymen under the Presiding Bishop's Committee, and the young people in UMCY are not, as of the moment, out of touch with the Episcopal Church. They are not in an ecclesiastical no-man's-land where they may go for two years or more without coming into contact with a priest or bishop. They are not (we trust) "shacking up" with women of low reputation through sheer lonesomeness and boredom, nor being picked up without consultation or consent and packed three thousand miles away into danger or death. They are not barracked in places where civilians are not expected to enter, on posts that may be within the Anglican communion by geography but are walled off from it by custom. If they were actually as completely sealed off from the mission of the Church as the servicemen are, we would agree that they should have a bishop, too.

Finally, we note that the Roman Catholic Church does not have any such set-up in the Armed Forces



as we have been describing. Fine; let's beat the Roman Church to it, for once!

What should the 1955 General Convention do? In our opinion, the best thing for it to do would be to set up the armed forces work as a military missionary district, with whatever modifications the practicalities of the case might dictate. It would be possible to follow the requirements of holy geography in doing this, since numbers of military posts are within missionary jurisdictions that would provide the bishop his necessary contact with the earth. The House of Bishops has authority at any time to revise the territory of existing missionary districts and set up new ones.

The military district should ultimately, we think, have special canonical status, since some of the ordinary regulations about missionary districts would be inapplicable, and other special problems of the jurisdiction might well be handled by canonical provision. For example, we think it should be possible for a diocese voluntarily to turn over the supervision of military posts within its borders to the military district for as long or short a period as it (the diocese) desired.

Another practical possibility would be to elect or appoint a bishop in charge of the American Churches in Europe who would also be the bishop for the Armed Forces. In recent years, it has been customary for this bishop to have extensive responsibilities among the American forces in Europe, and the task of supplying episcopal supervision to the five thriving continental parishes is not particularly onerous.

A third possibility would be to elect the military suffragan provided for in the Constitution. In this case, he would be a suffragan to the Presiding Bishop, and the actual mission and jurisdiction exercised would be that of the Presiding Bishop himself. Such an arrangement would be excellent from the standpoint of Bishop Sherrill's long experience and strong personal interest in the chaplaincy; but it would have some difficulties with respect to the exercise of the usual functions of a bishop in confirmations, ordinations, depositions, marriage judgments, and the like.

The majority of the servicemen and of the chaplains are, of course, in the armed forces for a comparatively brief period. For these, there is no substitute for the continuing interest of the home parish and diocese, and the fostering of that interest would be one of the important tasks of a military bishop. But many thousands of servicemen are in the armed forces as a lifelong vocation. They have no home parish to keep in touch with them, and they need the ministrations of the Church as much as anyone else.

And for many of those who serve only a short hitch, military service comes at a critical period in life, under conditions which make a man scrutinize his religious loyalties intensely. There is no more fertile missionary field, nor a field in which the

opportunities of falling into cynicism and despair are more rife. Men are being lost to Christ and His Church daily; they are not being won to Christ and His Church by any steady and widespread missionary effort, except by the heroic labors of the isolated chaplain, who can expect no follow-through when his convert moves on to the next assignment.

A chief pastor, a shepherd of the shepherd of souls, is not primarily a friend or an adviser or a resource in time of perplexity; he is all these things, and more, because he is a man sent by Christ through His Church to gather together and tend His flock. If there is any Bishop today who really has the job of tending those of Christ's flock who are in military service, who even exercises effective pastoral oversight over the chaplains who belong to his own diocese or considers himself responsible for the military posts in his diocese as he would consider himself responsible for a city of comparable size, we do not know of it. A military bishop is needed for the simple reason that, as of today, the sheep of Christ in the armed services are not being fed.

## Jesikam becomes Jepsikam

IN our issue of September 26th was an editorial on those Anglican bishops who are styled "Bishop in" rather than "Bishop of."

Of the former we noted seven: the bishops "in" Jerusalem, Egypt, (the) Sudan, Iran, Korea, Argentina-and-Eastern-South-America-with-the-Falkland-Islands, and Madagascar — all easily remembered by the mnemonic device, JESIKAM.

Our source for this enumeration was that section of the Church of England *Yearbook* headed "Dioceses not Included in any of the preceding Provinces or Areas." Thus we did not include the diocese of Polynesia (Province of New Zealand), whose bishop, we are now reminded by the Rev. C. W. Whonsbon-Aston of Western Samoa, is "Bishop in Polynesia" — a jurisdiction, incidentally, that covers a larger area than any in the Anglican Communion, even though the greater part of it be the ocean.

This changes the number from the mystic "seven" to "eight"; but eight is also a mystic number, symbolic of regeneration, which is why so many baptismal fonts are octagonal. In fact, we think it not without significance that the eight dioceses are all jurisdictions with a strong sense of the Church's mission. And the mnemonic device for recalling them needs but the addition of the letter P at a euphonious place, making JESIKAM to read JEPSIKAM.

We hope that the Bishop in Polynesia (who was in America this summer), will, as he goes in and out among his "many islands" (for that is what Polynesia means), remember in his prayers the Church in America, and that he, and all Anglican bishops who are "in" or "of" their dioceses will from time to time turn up in America.





Duccio di Buoninsegna: *The Calling of the Apostles Peter and Andrew*  
National Gallery of Art, Washington, D. C.

## You Can't Always Do It Yourself

The ceaseless effort of try, try again must give way to receptivity — as in the story of the miraculous draught of fishes.<sup>1</sup>

By the Rev. John S. Kromer

Rector of St. Andrew's Church, Meriden, Conn.

THE smart thing today is to do-it-yourself — whether it be building a new house, modernizing the kitchen, or putting together the latest gadget. Junior has received from the makers of breakfast foods. With a set of directions, some knowledge of modern methods, and a little resourcefulness the average person can make almost anything.

But the do-it-yourself fad has a limited field of operation. In the realm where it counts most, modern man remains bewildered and helpless. When it

comes to getting along with ourselves we do not have what it takes.

In this area, sets of instructions and modern methods avail us little. Falling back upon resourcefulness we strain and strain — with what meager results! Realization of this comes as a final blow to countless men and women brought up with the idea that will power can accomplish anything.

Stick-to-it-ive-ness is the noblest of virtues in many an American home. Moreover, the great American rags to

riches success story is as often as not an account of what hard work and long hours will do. It is on this idea that some of our best hymns seem to lay all their stress, for instance, "Awake, my soul, stretch every nerve, and press with vigor on. . ." or "Fight the good fight."

With all due respect to courage and doggedness, which we cannot get very far without, it is still essential to point out that power for living comes only from without and above. As soon as we

(Continued on page 22)

**TUNING IN:** ¶The calling of the Apostles Peter and Andrew in the painting reproduced on this page follows the account by St. Matthew, which is the Gospel for St. Andrew's Day (November 30th) and is based upon St. Mark's version of the

same story. Fr. Kromer's article, however, follows St. Luke's alternative account of the same incident. This does not specifically mention St. Andrew, though his presence seems to be implied.



## In the Bargain, A Twinge or Two

FOR the professing Christian nothing can be more practical than the difference between right and wrong in the multitude of concrete situations which confront him in his day-to-day contact with other human beings.

Realizing that, in most of these "cases," no pat answers can be given, the Rev. Eric Montizambert, assistant warden of the School of the Prophets, San Francisco, Calif. and the Rev. Chad Walsh, who is professor of English at Beloit College and a priest of the Church, have none the less sought, in *Faith and Behavior*, to provide guidance for persons who find themselves on the horns of an ethical dilemma and would seek a Christian solution.

The guidance is given through the 155 answers to as many questions, that form the bulk of this book. Many of these questions were actually submitted to the authors in writing. Ranging all the

**FAITH AND BEHAVIOR.** Some Common Dilemmas That Puzzle Ordinary Christians. By Chad Walsh and Eric Montizambert. Morehouse-Gorham. Pp. 188 (including index). \$2.75.

way from, "Is it wrong to feel thrilled when people tell me I'm beautiful?" to "Should I, as a labor leader, fight for whatever the members of the union want?" they are grouped under the headings, Friends and Enemies, Male and Female, Under One Roof, Daily Bread, etc.

Many of the answers would be acceptable to Christians of varying traditions. On more controversial points normal Anglican teaching is not unnaturally reflected. Thus the authors are against euthanasia and artificial insemination by donor (AID), but they recognize circumstances in which contraceptives may be used.

No one will agree with all of the answers in such a book, and this is neither expected nor desired by the authors of this work. Some may think, for example, that the advice given to the taxi driver under Q. 47 ("What should I do when I am asked by a customer to drive him to a house of prostitution?") is too rigoristic for all conceivable circumstances. It is doubtful, also, if the Greek of St. Matthew 5:28 ("Who-soever looketh on a woman to lust after her hath committed adultery with her already in his heart") will bear the strain of the exegesis given it in Q. 46. A passage casually attributed to St. Paul ("the same yesterday, today, and forever") is from Hebrews (13:8), usually

regarded today as being non-Pauline.

But these are minor matters in a book which, on the whole, is at once realistic and idealistic, readable and provocative. It is interesting to read the questions and to try to anticipate the authors' answers.

Many will find that mere curiosity leads them to read on and on in this stimulating book; but there will be some twinges of conscience in the bargain.

THE word "mediocrity" almost always carries an opprobrious note, as used today. But in itself it need mean no more than "holding to a middle course." In this sense it is used, for example, by the 17th-century Simon Patrick with reference to the Church of England: "They do highly approve that virtuous mediocrity which our Church observes."

E. G. Knapp-Fisher's *The Churchman's Heritage* (published in England in 1952, now brought out in an American edition) is a 20th-century exposition of the "virtuous mediocrity" of the Anglican Communion, with special reference to that national branch (the Church of England) to which Fr. Knapp-Fisher, a priest of the Oratory of the Good Shepherd, himself belongs.

There is nothing startlingly new in this "series of reflections upon the principles which underlie the positive and distinctive features of the life of the

**THE CHURCHMAN'S HERITAGE.** A Study in the Ethos of the English Church. By E. G. Knapp-Fisher. Seabury Press. Pp. ix, 96. \$2.25.

English Church," which is offered "because these essentially Anglican characteristics involve her members in a special vocation." But underlying the chapters one senses a deep earnestness of conviction that makes it impossible to dismiss this work as just another attempt to justify the ways of Anglicanism.

Topics covered include the Church, the Ministry, the Liturgy, and Authority. There is a balanced discussion of the pros and cons of the Establishment, the author concluding that here, as in other areas, the eventual solution, in England, will perhaps be a compromise that will preserve the best features of the present regime but allow the Church more freedom in regulating its own affairs.

It is interesting to observe, from the footnote on page 36, that it was apparently an oversight that accounts for a lack of provision in the Church of England



"for the continuation of minor Orders, e.g., subdeacons, acolytes, readers," since the Act of 1550 (3 & 4 Ed. VI, c. 10) seems to have envisaged such provision. An interesting roster of 17th-century Anglican worthies appears in the last chapter.

This book, which is a positive defense of the Anglican position rather than an attack on Rome, would be ideal for the person contemplating becoming a Roman Catholic—especially if the motivation seems to stem largely from disgruntledness. For Fr. Knapp-Fisher presents membership in the Anglican Communion as a vocation, which "is assuredly a costing experience," but also "full of joy for those who dare to embrace it" (p. 90).

The book is eminently readable, despite its not too inviting print.

### In Brief

**A NEW CHRISTMAS TREASURY.** With More Stories for Reading Aloud. Edited by Robert and Maria Lohan. New York: Stephen Daye Press. Pp. x, 406. \$3.75.

An anthology from many authors—Louis Untermeyer, Ben Johnson, Dorothy Thompson, Ogden Nash, Dorothy Canfield Fisher, Henry Van Dyke, Robert Louis Stevenson, Elizabeth Goudge, etc., etc.

Attractive format and excellent type for reading. Would make an appropriate gift.

**WILLIAM WHITE: THE CASE OF THE EPISCOPAL CHURCHES IN THE UNITED STATES CONSIDERED.** Edited by Richard G. Salomon. Church Historical Society. Pp. 78. Paper. 50 cents.

Introduction, text, notes, and appendices. A scholarly reprint of "one of the basic documents for the history of the Protestant Episcopal Church in the United States of America," containing "the first draft of the organization of the Church as it is today."

### Books Received

**LIFE IN CHRIST.** A Study in Coinherence. By G. B. Verity. Seabury Press. Pp. vii, 224. \$3.

**STORIES FOR YOUNG CHURCHMEN.** By several authors. Morehouse-Gorham. Pp. 164. \$2.50.

**WHEN MINDS GO WRONG.** The Truth About Our Mentally Ill and Their Care in Mental Hospitals. By John Maurice Grimes, M.D. Devin-Adair. Pp. ix, 246. \$3.50.



## MICHIGAN

### Mr. Walker is Locum Tenens

The Rev. John Walker, who last year became the first Negro graduate of Virginia Theological Seminary, is now serving as locum tenens of St. Mary's Church, Detroit, Mich. A native of Michigan, Mr. Walker was ordained deacon in St. Paul's Cathedral, Detroit, in June and has served at St. Mary's since that time. Recently the rector, the Rev. R. F. Gardam, accepted a call to Calvary Church, Saginaw, Mich. Whether or not Mr. Walker becomes rector awaits his ordination to the priesthood, scheduled for December. St. Mary's was formerly an all white congregation, but now has a congregation of mixed races.

Another Negro clergyman who is serving a mixed parish in Detroit is the Rev. Henri Stines, who is curate at Grace Church.

## NEW YORK

### Church Music Institute

An institute of Church music which included the study of the hymnal, instructions in service playing, a rationale of the singing of the priest's part in the service,<sup>1</sup> and an explanation of the types of anthems was conducted recently at Wainwright House, Milton Point, Rye, N. Y.

Wainwright House is operated by the interchurch group, Laymen's Movement or a Christian World. Attending the institute were clergymen (all from the Episcopal Church), and organists and choir directors (not all Churchpeople). Clergy and organists in the convocations of Bronx and Westchester were invited to attend, and an invitation was extended to organists in other Churches through the American Guild of Organists.

The institute's faculty included Ray T. Brown, instructor in Church music at General Theological Seminary, New York City; Edward Gammons, director of the music department at Groton School, Groton, Mass.; George Faxon, organist and choirmaster of Trinity Church, Boston; and Vernon de Tar, organist and choirmaster of the Church of the Ascension, New York City.

In this, the first such institute of its kind in this area, the dean and chapter of New York Cathedral have expressed an interest, and are considering continuing it on a diocesan basis.

**TUNING IN:** "Singing of the priest's part in the service (e.g., Lift up your hearts," etc.) is a custom of great antiquity. It emphasizes and assists the corporate character of the worship, for it requires a closer integration of action, as between

## SO. & S.W. VIRGINIA

### \$2,000,000 Drive

Boys' Home in Covington, Va., is starting a drive for \$2,000,000 to double its accommodations. Owned by the dioceses of Southern and Southwestern Virginia, the school cares for 70 boys from broken homes. Each year 350 applications are turned down for lack of space. The Home owns a farm which is maintained by the boys. In the past few years, most of the boys graduated from the high school have received scholarships for college studies.

## MONTANA

### Church Cattle

Calvary Church, Roundup, Mont., is one of two Episcopal churches serving the broad sweep of the Musselshell Valley and its surrounding high plains bench lands, an area 50% larger than Connecticut.

Calvary is a tiny church, struggling back to life after long inactivity. Its communicant list is about 45. Its resources were badly strained recently by the modest project of putting a basement under the church to house a growing Church school. By a single stroke of collective generosity, Calvary was taken out of the red by a type of offering characteristic of the cow country.

Four ranch families, who are members of Calvary, each brought a calf or yearling to Roundup. Bills of sale were executed to the church, and the animals were inspected at the sheriff's office. Then they were hauled to Billings, 53 miles away. There, the next day, the normal pace of the auctioneer's chant in the ring at the Billings Livestock Commission Co. was interrupted by the announcement that the next four animals were Church cattle. The chant proceeded, and in a matter of minutes the cattle were sold and Calvary was more than \$300 richer. The donors were the Keller, White, Egge, and Eiselein families.

## WASHINGTON

### Choir Tour

Washington Cathedral's Choir of Men and Boys is making its first out-of-town tour. It was to sing in Detroit, Mich., December 11th and will be in Cleveland, Ohio, December 12th. After returning to Washington, the 50-voice

choir will journey to Middleburgh, Va., for a concert on December 18th.

Organist and choir director Paul Callaway accompanies the group, as well as the cathedral dean, the Very Rev. Francis B. Sayre and Mrs. Sayre; and Mrs. Kevin Keegan, executive secretary of the National Cathedral Association.

## NORTH CAROLINA

### Four Prayers

The racial and cultural relations committee of the department of Christian social relations of the diocese of North Carolina has issued four prayers, approved for distribution by Bishop Penick, to be used in connection with improving race relations.

Two of the prayers are specifically in regard to the Supreme Court decision and segregation in public schools. The other two are prayers on human relations in general.

The prayers have been sent to both Negro and white Churchmen of the diocese with the instruction that they are appropriate for use in services of the Church, in devotions of group meetings, and in the personal devotions of members of the individual congregations.

One of the prayers to be used regarding the Supreme Court decision includes the words, "Give to this nation wisdom and love in dealing with those who were brought in slavery to this land."

A quote from one of the prayers dealing with human relations in general says, "O Lord, Jesus Christ, who biddest thy Church to bring all men to thyself and to make all mankind one family in thee, make clear to each one of us his part in the task."

## DELAWARE

### Silver Cross for Mission

The Church's newest mission in Delaware, St. David's, Brandywine Hundred (suburban Wilmington), was dedicated recently by Bishop McKinstry of Delaware.

Among the articles blessed at the dedication service was a hand-wrought silver processional cross from the Coptic Church of Ethiopia, East Africa. The cross was a gift from Findley Burns, a cousin to the Rev. J. Seymour Flinn, vicar of the new mission. As an inspector of United States embassies, Mr. Burns was recently in Addis Ababa, capital of Ethiopia, where he purchased the cross and sent it to Mr. Flinn.

priest and people. Moreover, the singing of some portions (e.g., Collect, Epistle, and Gospel), with the "saying" of others (e.g., Summary of Law), underscores certain highlights of the service and gives variety to the whole.



## SEMINARIES

### Advanced Religious Studies

The Hon. Charles Malik, Ambassador of Lebanon to the United States and permanent delegate to the United Nations, has been named to the board of directors of a new program of advanced religious studies which begin next year at Union Theological Seminary, New York City. Dr. Malik, a Greek Orthodox, addressed the Evanston Assembly of the World Council of Churches in September [L. C., September 5th].

Other members of the 15 man advisory board include Dr. Nathan M. Pusey, president of Harvard University, a Churchman; and Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

The new five-year program, made possible last spring by a \$525,000 grant from the Rockefeller Foundation, will bring about 25 young religious leaders annually from Christian Churches throughout the world to the interdenominational seminary under a system of ecumenical fellowships.

## COLLEGES

### Study of Regional Economy

"The Changing Economy of New England" will be considered by area business and industrial leaders on December 15th in the first of a series of four winter lectures to be sponsored by the Trinity College Associates, newly formed partnership of central Connecticut corporations and Trinity College to promote business, industry, and higher education.

Following closely on the first comprehensive study of the regional economy published by the New England Council, the Trinity study series is the first effort by a New England college to acquaint the business leaders of an area with the basic information on regional matters. The college-corporation experiment in its planning stage has already excited interest in other New England metropolitan areas.

President Albert C. Jacobs of Trinity has announced that four noted authorities on the economy of New England are to deliver the lectures, the other three being on January 5th, 28th, and February 15th.

Leading executives of each of the 18 member companies of the Trinity College Associates and a small group of top executives of other area companies are being invited to the lectures as are Trinity economics students and the faculty. The lectures will be held in the college auditorium, with total attendance limited to 500.

# DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

### Ernest G. N. Holmes, Priest

The Rev. Ernest G. N. Holmes died November 12th at Dennis, Mass. He has lived in Dennis since his retirement in 1945. Born in England in 1881, Mr. Holmes was ordained in 1914. From 1914 to 1918 he was rector of St. Paul's Church, Montrose, Pa., and from 1918 to 1929 rector of Trinity Church, Carbondale, Pa. From that year until his retirement Mr. Holmes was dean of Leonard Hall, Bethlehem, Pa. Diocesan positions held by him included dean of the convocation of Scranton, member of the department of missions, deputy to General Convention, and head of the department of religious education. Mr. Holmes is survived by his wife, Etta Greenleaf Holmes.

### Alfred DeForest Snively, Priest

The Rev. Alfred DeForest Snively, retired, formerly canon of Christ Church Cathedral, Springfield, Mass., died of a heart attack November 23d at Paris, Tenn. Since his retirement, he has been minister-in-charge of Grace Church, Paris, Tenn.

Canon Snively's first appointment was to Christ Church Cathedral in Springfield, where he served as curate from 1908 to 1910. From 1910 to 1913 he was a missionary in Wheatland, Wyo., returning to the cathedral to remain until 1915 when he became rector of St. Philip's Church, Easthampton, Mass., until 1917.

During World War I he served as a first lieutenant in the army, and after separation from the service in 1919 was a missionary for the diocese of Western Massachusetts until 1924.

For the next six years, he was vicar of Grace Church, Chicopee, Mass., and in 1930 became rector of Trinity Church, Whitinsville, Mass. In 1943 he went to St. John's Church, Athol, Mass., returning to Christ Church Cathedral for the third time as associate minister and canon in 1948.

He retired September 1, 1951. Canon Snively is widely known for his dynamic sermons and knowledge of the laws of the Church. His work in the Sunday school has been coupled with his

other experiences with young people and he has introduced many features including the showing of motion pictures as "sermons."

In addition to two sisters, he is survived by a daughter, Mrs. Malcolm B. Parker, of Memphis, Tenn.

### Amelia T. Propper, Deaconess

Deaconess Amelia Townsend Propper died November 20th at the House of the Holy Comforter, New York City, at the age of 106. She had retired in 1932.

Deaconess Propper began her career in Church work at the Wakpalla Indian School, S. Dak., in 1910. She was a registered nurse and in the next 20 years was in charge of Church mission infirmaries and clinics at a number of places throughout the United States. She served in Kansas, Illinois, Georgia, Alabama, Nebraska, Tennessee, and Wyoming. In several cases she was a United Thank Offering worker.

In Anniston, Ala., where she was deaconess-nurse for the parish school of St. Michael and All Angels' Church, Deaconess Propper organized an afternoon clinic in the school building for local citizens. Today the clinic is the Anniston City Free Hospital.

### Ethyl Pyle duPont

Ethyl Pyle duPont, 73, wife of Eugene duPont, Owls Nest Road, Greenville, Del., died November 22d in the Memorial Hospital, Wilmington, where she had been a patient since Christmas night, 1950.

Mrs. duPont was a member of Christ Church, Greenville, Del.

### Anna M. Gardner

Less than a month after the death of Bishop Gardner of New Jersey [L. C., November 7th] his sister, Miss Anna M. Gardner, died (November 18th) in the Newcomb Hospital for Chest Diseases, New Lisbon, N. J. Miss Gardner had been an invalid for the past few years and a hospital patient since August.

The funeral was in St. Mary's Church, Burlington, where Miss Gardner had resided with her brother.

### Ida E. Lumpkin

One of the oldest communicants of the Church, Ida E. Lumpkin, 95, died at Meridian, Texas, November 8th, after sustaining a broken hip in a fall a week earlier.

A member of St. James' Church, Meridian, since its organization in 1913, Mrs. Lumpkin contributed greatly to the life and growth of the Church in this small Texas town.

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

### Bishop Cooper and Korea

Previously acknowledged .....\$755.90  
Lucy Shepherd Social Service Guild,  
Trinity Church, Columbus, Ga. .... 50.00

\$805.90



# CHANGES

## Armed Forces

Chaplain (Lieut. Comdr.) Enoch R. L. Jones, Jr., USNR, formerly addressed at USNS Fred C. Ainsworth (TAP181) c/o FPO, San Francisco, may now be addressed: USNS Gen. D.E. Aultman (TAP156) c/o FPO, San Francisco.

## Appointments Accepted

The Rev. Edward J. Bubb, diocesan missionary of South Florida, who has been serving as vicar of St. Aidan and St. Jude Missions, Miami, is now vicar of St. Joseph's Church, Boynton Beach, Fla. Address: Box 1236, Boynton Beach.

The Rev. Archie J. Cochrane, formerly rector of St. Nicholas' Church, Richfield, Minn., is now associate minister of Emmanuel Church, Webster Groves, Mo. Address: 412 Somerset Ave.

The Rev. James H. Flye, who was formerly an instructor at St. Andrew's School, St. Andrews, Tenn., is now assistant of St. James' Church, 1750 E. Douglas, Wichita, Kans.

Fr. Flye's wife, Grace Houghton Flye, died on February 15th, and Fr. Flye left St. Andrew's School in June. Letters addressed to him at St. Andrews, Tenn., would always reach him, however.

The Rev. R. Lloyd Hackwell, formerly rector of St. Andrew's Church, Albany, N. Y., is now rector of St. James' Church, Grosse Ile, Mich. Address: 7867 Bellevue Rd.

The Rev. Victor Hatfield, who is rector of St. John's Church, Marysville, Calif., and editor of the monthly publication of the diocese of Sacramento, is now also dean of the Shasta convocation of the diocese.

The Rev. John W. Herman, formerly rector of Grace Church, Cuero, Tex., is now vicar of St. John's Mission, New Braunfels, Tex. Address: 217 S. Santa Clara.

The Rev. Hedley Percy Jenkins, formerly in the diocese of Toronto, is now chaplain of Trinity School, 139 W. Ninety-First St., Manhattan, New York.

The Rev. Richard James Lintner, formerly vicar of Christ Church, Charlevoix, Mich., and churches at Elk Rapids and Bellaire, is now curate of Christ Church, Winnetka, Ill. Address: 861 Spruce St.

The Rev. Michael Martin, formerly curate of Christ Church Cathedral, Springfield, Mass., is now headmaster of Montgomery School, Wynnewood, Pa.

The Rev. Donald H. Wattle, formerly canon pastor of Christ Church Cathedral, New Orleans, is now institutional chaplain for the New Orleans area, with the title of canon missionary.

The Rev. Raymond S. Mitchell, formerly vicar of St. Cyprian's Mission, Philadelphia, is now vicar of St. Philip's Church, Syracuse, N. Y. Address: 510 Irving Ave., Syracuse 10.

The Rev. Robert B. Muhl, formerly on the staff of Trinity Cathedral, Pittsburgh, is now rector of Trinity Church, Washington, Pa. Address: 28 N. College St.

The Rev. Robert H. Owen, formerly curate of St. James' Church, Baton Rouge, La., is now in charge of St. Matthew's Church, Glasgow, Mont.

The Rev. Robert L. Pierson, who was ordained to the priesthood in June, is currently assistant minister of St. Paul's Church, the Bronx, New York.

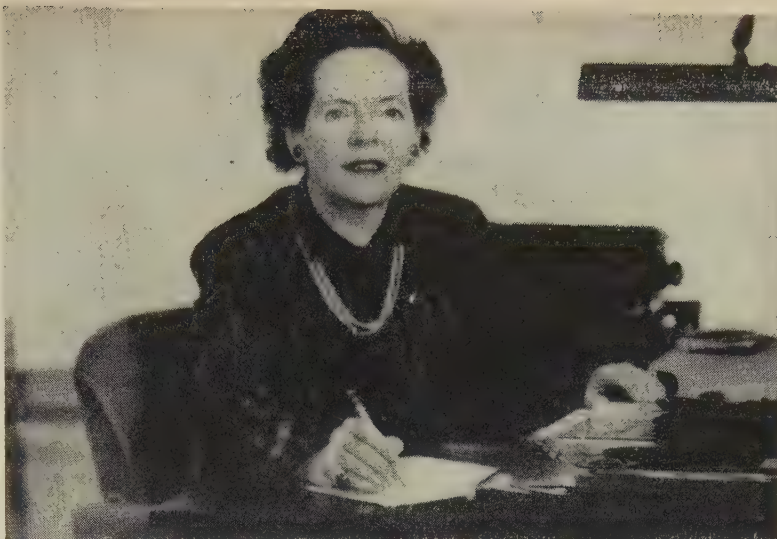
The Rev. B. Clifton Reardon, formerly associate rector of St. Andrew's Church, Wilmington, Del., and more recently acting rector, will on December 15th become rector of Christ Church, Pulaski, Va.

The Rev. Mr. Reardon has been active in the diocesan youth division in Delaware and in the work of the Wilmington Council of Churches, especially in the field of radio and television.

The Rev. Hume W. Reeves, formerly in charge of the Church of Our Merciful Saviour, Kaufman, Tex., is now assistant of Palmer Memorial Church, Houston. Address: 2126 Sunset Blvd., Houston 5.

The Rev. Francisco Reus-Froylan, formerly in charge of the Church of the Holy Family, San Justo, P. R., and chaplain of St. Just's School, has for some time been canon of the Spanish congregation of St. John's Cathedral, Canal's 309, Santurce, P. R.

The Rev. Lemuel G. Roberson, formerly in charge of Good Shepherd Mission, Cooleemee,



## An appeal from Miss Faith Baldwin



In Austria, at this moment, there is a newborn baby who has neither manger nor swaddling cloth . . . in Greece, a child—such a small child—who shivers with cold . . . in Korea, there are first-graders whose schoolhouse is a surplus Army tent . . . and all these children need our help. For 18 years I have given my support to Save the Children Federation. I have come to know through personal experience how it operates both here and in ten countries overseas. I have seen SCF reach out to help children in times of disaster—during a fire in Pusan . . . an earthquake in Greece . . . floods in Austria. I have shared the privilege of learning what schoolbooks and volleyballs can mean to children in areas where educational and recreational facilities are appallingly inadequate. I have seen a child's tear-streaked face light with joy as he clutched his gift of SCF clothing and shoes. It was the first time he would wear more than rags.

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Most sincerely,

*Faith Baldwin*  
Faith Baldwin



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## CHANGES

N. C., and Ascension Mission, Fork, is now assistant of St. Paul's Church, 520 Summit St., Winston-Salem 5, N. C.

The Rev. William Edward Thomsen, formerly associate rector of St. Paul's Church, Winston-Salem, N. C., is now rector of St. Paul's Church, S. Second St. at Church, Smithfield, N. C.

### Resignations

The Rev. Rush Richard Sloane, formerly rector of the Church of St. John, Lattingtown, Locust Valley, L. I., N. Y., is now rector emeritus.

The Rev. Edward H. Vogt has resigned as rector of St. Peter's Church, Germantown, Philadelphia, because of ill health. Address: Mountain Manor, Star Route, Luray, Va.

### Changes of Address

The Rev. Frederick C. Hammond, rector of St. Andrew's Church, San Bruno, Calif., may be addressed for all mail at Box 156, L.P. Sta., San Bruno, Calif.

The Rev. Harry R. Johnson, Jr., who is serving St. Luke's Church, Eddystone, Pa., formerly addressed at 1400 E. Tenth St., Eddystone, may now be addressed at 16 W. Third St., Essington, Pa.

The Rev. James P. Lincoln, executive secretary of Christian education of the diocese of Virginia, formerly addressed at 3808 Fauquier Ave., Richmond 27, may now be addressed at 3403 Hawthorne Ave., Richmond 22.

The Rev. Allen P. Roe, who recently retired as rector of St. Paul's Church, Put-in-Bay, Ohio, may now be addressed at 513 Spring St., Piqua, Ohio.

The Rev. Edward E. Tate, who recently became rector of the Church of the Incarnation, Dallas, Tex., is now living at 3716 Miramar Ave.

### Depositions

L. Herdman Harris, III, was deposed on October 26th by Bishop Crittenden of Erie, acting in accordance with the provisions of Canon 53, Section 1, with the advice and consent of the standing committee.

Irwin St. John Tucker, presbyter, was deposed on November 30th by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 60, Section 1, for causes not affecting moral character; renunciation of the ministry.

### Ordinations

#### Priests

Long Island—By Bishop DeWolfe, on November 13th, in the Cathedral of the Incarnation, Garden City, with the Rev. Dr. E. F. Underwood as preacher.

The Rev. Herbert Hobman Beardsley, assistant, Church of the Advent, Westbury, L. I., presented by the Rev. D. L. Maclean.

The Rev. Robert Burns Doing, Jr., assistant, Trinity Church, Roslyn, L. I., who was presented by the Rev. S. R. Peters.

The Rev. Robert Titus Hollett, of St. Mary's Mission, Lake Ronkonkoma, L. I., presented by the Rev. Dr. Underwood.

The Rev. Duncan Robert McQueen, assistant of St. Martin's Church, Providence, R. I., presented by the Rev. R. V. Jacobs.

The Rev. Alan Cleveland Merrill, assistant of Grace Church, Massapequa, L. I., presented by the Rev. J. M. Haight.

The Rev. Douglas Fraser Pimm, assistant of All Saints' Church, Bayside, L. I., presented by the Rev. R. K. Thomas.

Sacramento—By Bishop Porter: The Rev. Osborn Ira Hand, on September 29th, at St. Andrew's Church, Corning, Calif. Presenter, the Rev. M. M. Sale; preacher, the Rev. J. T. Lewis. Fr. Hand is a former business man and member of the police force; he was a licensed lay reader for several years before being ordained.

Western Massachusetts—By Bishop Armstrong, Suffragan of Pennsylvania, on November 20th, at St. Thomas' Church, Philadelphia: The Rev. Kenneth Day Higginbotham, assistant of St. Thomas' Church; presenter, the Rev. J. F. Anderson; preacher, the Rev. Dr. R. G. Preston.

#### Deacons

Long Island—By Bishop DeWolfe, on November 13th, at the Cathedral of the Incarnation, Garden

City (preacher, the Rev. Dr. E. F. Underwood).

Charles Robert Baker, who was presented by the Rev. F. A. Turner; to be curate of All Saints', Great Neck, L. I.

William Vincent McGarrett, who was presented by the Rev. R. Y. Condit; to be assistant of St. Gabriel's Church, Hollis, L. I.

### Births

The Rev. Francis C. Tatem, Jr. and Mrs. Tatem, of the Church of the Nativity, Mineola, N. Y.,

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## CHANGES

announced the birth of their first child, Ann Hilary, on November 4th.

The Rev. David Works and Mrs. Works (Lucy Robb Works), of Christ Church, North Conway, N. H., announced the birth of a son, David Winston, on November 13th.

### Laymen

Miss Martha R. Bates is now serving as college worker and assistant to Miss Barbara Arnold at Lawrence House, South Hadley, Mass., working with students at Mount Holyoke College.

### Other Changes

The Rev. Eric W. Veal, rector of St. Mary's Church, Asheville, N. C., is the new president of the Priest's Fellowship of the diocese of Western North Carolina.

### Living Church Correspondents

Canon C. H. R. Cocup, commissary to the Bishop of Gibraltar, is now correspondent for Gibraltar. Canon Cocup was a delegate to the recent Anglican Congress in Minneapolis ("A grand time we had, and so valuable and exhausting"). Address: Gibraltar Diocesan Office, 35 Great Peter St., Westminster, S.W. 1, England.

## Do It Yourself

(Continued from page 15)

cross over from things to people we are dealing with matters of the spirit. Here it is the laws of the higher life alone that have validity. Consequently, to get the best results — indeed, to get any results — life must lay hold on us.

The ceaseless effort of try, try again must give way to receptivity; and from striving to produce power we must learn the secret of letting power flow into us and through us. It is this we learn from the story of the miraculous draught of fishes (St. Luke 5:1-11).

Peter and his companions are setting out their nets to dry after a disappointing night on the lake. Jesus, who had been sitting in Peter's boat talking with a group of people gathered on shore, suggests that Peter move out into deep water to try again for a catch. We can see Peter as he looks up at Jesus, his face screwed up into a frown, and says, "Master, we have toiled all the night, and caught nothing."

In reading the story for the first time such questions as these arise in our minds: "What could Jesus tell these men that they did not know about fishing? Does He, a Nazarene, know more about the lake than they do?"

And then, as we study the story more closely, we see that its theme is not "improved methods for a successful catch on the Sea of Galilee," and that Jesus has not implied that what His friends need is more resourcefulness. No, the real theme of the story reads something like this: "Fishing as a vocation, before and after Jesus."

He cannot tell them where the fish are and how to catch them, but He can tell them what they don't know about themselves. And what He tells them will make all the difference in the world in their fishing.

Likewise, Jesus today may not reveal to the chain store manager better meth-

ods of merchandising, but He can tell him what he doesn't know about himself. And what He tells him will make a difference in the world in his managing. St. Luke's story hinges upon the fact of the presence of Jesus and His word — "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." In their companionship with Jesus, Peter and his companions knew what it was to receive new life. So when previously they had relied on long hours and hard work, they now relied on Jesus. They came to see that the company they kept could make all the difference in the world as far as getting the best results is concerned.

How true this is! We strain and strain to the very brink of physical and nervous exhaustion and then when we know, as perhaps never before, how limited we really are — at that point something wonderful happens. We launch out once more into the deep, this time not on our own but at His word, and our labors commence to be fruitful beyond all reckoning. We begin to be effective for the first time in our lives. A great priest once put the whole thing in one simple, striking sentence: "It is what you worship, rather than what you will, that makes you what you are."

Most American colleges and preparatory schools have their own impressive shields with the conventional Latin "dies or die" motto underneath. Somehow the shield and motto of Fr. Flanagan's Boys' Town says more than all the rest put together. It shows one small boy carrying another pickaback along the highway, and underneath we read, "He's not heavy, he's my brother."

"Master, we have toiled all the night and have taken nothing: nevertheless, at Thy word, we will let down the net." Fortunate is the man or woman who knows where the true source of power is and how to draw on it.

## ACU CYCLE OF PRAYER

### December

12. Grace Church, Hartland, Wis.; St. Peter's Church, McKinney, Texas.
13. St. Paul's Church, Goodland, Kan.
16. St. Luke's Church, Fort Meyers, Fla.; Christ Church, Plymouth, Mass.
17. Christ Church, Rouses Point, N. Y.
18. Holy Trinity Cathedral, Port-au-Prince, Haiti

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# Armed Forces

(Continued from page 11)

past 55. Deponent sayeth not how work the miracle that a man chosen and consecrated to serve should not grow older with the passing years. Most of who now serve in the House of Bishops would rejoice to know the answer to this question. When this obstacle is suggested those who favor a suffragan bishop for the armed forces usually suggest it when the man is no longer physically fit for work with the armed services he be elected the bishop of a missionary district. Would any district be willing to admit that proper leadership should be provided by an inexperienced man, unfamiliar with the field, past the peak of his physical fitness? Moreover, the House of Bishops does not elect men to the episcopate to serve the Church on her frontiers of growth merely to place a man in a job. Such a limitation, made necessary to relieve the Armed Forces Division of a burden, might even be construed as a limitation on the guidance of the Holy Spirit.

Were this new departure to be adopted it would be contrary to all the long history, tradition, and practice of the Catholic Church. Traditionally, bishops are consecrated to serve geographic jurisdictions, to serve as the chief shepherd of the flock in a given area. This strange, new understanding of the work of a bishop leads one to ask, "How soon do we have a bishop at 1 to serve college chaplains and students (for their plight is parallel)? How soon and how many bishops need we have the Woman's Auxiliary, Laymen's Work, for U.M.C.Y.? How soon can we dispense with dioceses altogether?

Actually, on the testimony of our chaplains who have first served as chaplains for other religious bodies, our Church need not be ashamed nor apologize for the service we render them or our men. Not a few of the clergy of other Churches, having served or who are now serving as chaplains, seek Holy Orders in our Church partly because of the strong support we give our chaplains.

Under present arrangements a bishop is available to the chaplains in the 365 dioceses of the Anglican Communion (in any, more than one bishop is available). Lest that be insufficient, the Rt. Rev. Harry S. Kennedy, D.D., Bishop

Honolulu, has been designated the bishop of the Armed Services in the Far East. At least once each year he visits Japan, Korea, Okinawa, and the other outposts in the Far Pacific. The only Catholic Church of Japan has Suffragan Bishops Viall and Powles, an American and a Canadian respectively, who are anxious to serve our people (as are all of the Japanese Bishops). The same can be said of the Anglican Bishops in Korea. In Europe the Rt. Rev. Ste-

phen E. Keeler, S.T.D., Bishop of Minnesota, and Bishop for the American churches in Europe, serves as Bishop for the Armed Forces stationed there. He plans to visit that field twice each year and will be available to serve both the American congregations and chaplains for either counseling or confirmations. In addition, the three bishops who are members of the Armed Forces Division, all ex-chaplains, Bishops Hart, Scaife, and Louttit, all stand willing to make additional visitations when and where necessary. All of this is in addition to the constant travels of the Executive Secretary of the Division, the Rev. Robert J. Plumb, also an ex-chaplain, who gives his whole time to the service of our chaplains and of our youth on active duty.

Many bemoan the fact that a large number of our Churchmen or women on active duty never meet an Episcopal chaplain. That is true. The number of Episcopal chaplains is limited by law in proportion to our comparatively small church population. The only remedy for that weakness is to build the Church to greater strength by winning more men to "accept Christ as their Saviour and serve Him as their King in the fellowship of His Church." In any case neither we nor any other religious body has the authority to place our chaplains, although it must be said that Army, Navy, and Air Force Chiefs of Chaplains are most sympathetic to our requests in the matter of placement.

In summary it can be stated categorically that there is no problem that the Church faces in regard to the military service that cannot be solved:

(1) By having a sufficient number of our younger clergy volunteer for the chaplaincy (we need 35 right now).

(2) By training our youth in the teaching of the Prayer Book concerning their duty as members of the Church, "My bounden duty as a member of the Church is to follow Christ, to worship God every Sunday in His Church, and to work, and pray, and give for the extension of His Kingdom." (That would give our chaplains the support in the field that they need and deserve.)

(3) By every local congregation, priest and people, keeping in close communication with their young people away from home (thus emphasizing the Church as the family of God).

A Suffragan Bishop for the Armed Forces cannot meet these needs which can be met only by the prayerful cooperation of the entire Church.

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MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

#### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

#### BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (& Sch), 11 (MP & Sol), EP 6;  
Daily 7, Wed & HD 10, Thurs 6, EP 6; C Sat 5, 8

#### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

#### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

#### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues  
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;  
Daily 7, Thurs 10; C 7:30-8:30

#### NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11, Cho MP 10:30, Ev 4,  
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed & Cho  
HC 8:45 HD); MP 8:30, Ev 5. The daily offices  
are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol.); Daily 8; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11; Noonday ex Sat 12:10

#### NEW YORK, N. Y. (Cont.)

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8  
12, Middy Ser 12:30, EP 5:05; Sat HC 8, EP 1:30  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Middy  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-8  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers,  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5  
Thurs, Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

#### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily  
ex Mon 10, C Sat 7:30 to 8:30

#### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 12, 5:30, Morning  
Wed, Fri 7, Thur, Sat 9:30; C Sat 4-5

#### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Sun 10  
& by appt

#### COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Blanding St.  
Rev. Ralph H. Kimball, r  
Sun 8, 10, 11:30; Tues 7; Wed 7:30; Thurs 10  
Fri 8, EP 5:45, C 6

#### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Sun 8, 9:15 & 11; Wed & HD 10

#### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.